THE

MONTHLY REPOSITORY

OF

Theology and General Literature.

No. XXXVII.] JANUARY. [Vol. IV.

BIOGRAPHY.

MEMOIR OF THE LATE REV. THEOPHILUS LINDSEY, A. M.

MRS. CAPPE has favoured the public with an account of the excellent Mr. Lindsey, to the time that he quitted the living of Catterick, [M. Repos. vol. iii. p. 637.] This decisive step deprived him of an occupation, in which he took great delight; that of performing the duties of a parish priest with the utmost assiduity, and of studying the holy scriptures at every leisure hour. His future employment was unknown. Under the necessity of quitting the vicarage house to make room for his successor, he fixed upon the metropolis for his residence, and on his arrival in town was most hospitably received by the Reverend Mr. Ramsden, of the Charter-house, who was afterwards Dr. Ramsden and master of the house. This trait in the character of Dr. Ramsden, does great honour to his memory. Many a person would have turned his back on an old friend, marked by singularities, which made him obnoxious to the heads of the church: but Dr. Ramsden was not of that stamp, and his virtue in this respect was not without its reward. It did not prevent him from being master of the Charter-house, and it rivetted a friendship, which we believe was afterwards not without benefit to his family.

After some little stay at Mr. Ramsden's, Mr. and Mrs. Lindsey removed to lodgings in Featherstone Buildings, Holborn; where Mrs. Lindsey's first care was to give him all the conveniences for study, which such small apartments could afford. Here he was visited by a few of his old friends, and in a short time acquired many new ones to counterbalance the loss of those, who could not justly appreciate between worldly profit and conscientious integrity. On resigning the living of Catterick, he published a Farewell Address to his parishioners, containing the reasons for his conduct. These reasons were weighed by many judicious persons in London, and led them to consider the real state of religion in this country. They saw the impossibility of any reform in the church by means of its heads; and to enjoy religious worship upon scriptural grounds,

REPAIRED

it was absolutely necessary to secede from that church, and to form a society for the worship of one God, according to the precepts and example of Christ and his apostles.

The number of such persons could not be expected to be considerable; yet they were sufficient to encourage Mr. Lindsey in his hopes of forming a congregation. He had determined on scriptural worship in his family, and would have admitted any that his situation allowed to join with him. But his confined lodgings did not permit any thing of the kind, and the zeal of his friends soon found a place, in which they might be accommodated. A room was taken in Essex-house, over which the present chapel now stands: it was fitted up for the occasion; and on April 17th 1774, divine service was performed in it, and a sermon preached by Mr. Lindsey to a small congregation. This sermon was afterwards published, and was instrumental in promoting the spirit of inquiry. In this room, worship was conducted for nearly four years, a small but respectable congregation attending; among whom were some persons distinguished for their rank and talents—Sir George Saville, the member for Yorkshire; Mr. Wilberforce, the present member for Yorkshire; Mr. Lee, afterwards solicitor-general; Mr. Dodson, the translator of Isaiah; Dr. Jebb, and that excellent woman Mrs. Rayner, who came the second Sunday, and was from that time a great friend of Mr. Lindsey's, and a strenuous supporter of his cause. The remains of these two excellent persons are now deposited together, Mrs. Rayner's being buried, by her particular desire, in the vault which Mr. Lindsey had secured in Bunhill-fields. The liturgy, used in Essex-house, was that of the Church of England, with the alterations only, that were absolutely necessary for those, who worship no other god, but the God and Father of Jesus Christ—that is, no other god than him, whom Jesus Christ himself worshipped, and to whom he ordered us to offer up our prayers. Such a liturgy had not before been publicly used; but the necessity of it was seen by that admirable divine, Dr. Clarke, formerly rector of St. James's, who corrected the service of the church of England, but had not the courage to use it in public. He did a service however to the religious world, by leaving his copy to posterity; and it is a melancholy thing, that with such a testimony before their eyes, the superiors of the church took no pains to correct the offensive parts of its service. It is needless to say that the absurdities and contradictions in the creed, vulgarly attributed to the factious high priest, St. Athanasius, did not sully the purity of Mr. Lindsey's liturgy. His was a service in which all Christians might unite; for, if adoration was paid only to one person, it is to be considered, that to that person Christ ordered us to direct our prayers; and, if mistaken Christians have made supplications to many other persons, this does not alter the efficacy of prayer to him, who is allowed by all to be God.

In a little time it was found that the apartments, taken in Essex-house, were not sufficient for the congregation, and it was determined, that a chapel should

be erected. The premises were therefore purchased, the whole vested in trustees, and the present chapel was completed in less than four years from the time, that Mr. Lindsey first officiated as a Unitarian minister. On the 29th of March, 1778, it was opened for the first time, a numerous congregation attending, and divine service is now conducted in the same place, according to his liturgy, with those alterations, which time and experience suggested, and which met entirely with his approbation.

The obstacles in the way of such an undertaking may easily be imagined: but the singular prudence of Mr. Lindsey overcame them all. Occasional interruptions from bigotry and superstition would occur: but as the work advanced, they became less frequent, and nothing could be laid hold of by those, who were sent to watch the words of the preacher, for which he could be brought into trouble. Here then Mr. Lindsey was settled, in the heart we may say of the Metropolis, bearing his daily testimony to the great command of God: thou shalt worship no other gods but me—a command most solemnly confirmed by the authority of our Saviour, who declared, that the two great commands of his religion were; the one, to worship one god alone, namely his God and our God; the other, to love our neighbour as ourselves. In this testimony many bore their part, but few in proportion to the number of inhabitants in this great town, so that the case in Elijah's time was nearly verified in this country.

The sermon preached at the opening of the chapel, was published, and in it are fully explained the motives for its establishment and the views of the preacher. The whole claims the attention of every Unitarian, and is an admirable memento to the present and future frequenters of the chapel. "It was not" he says "erected by a contentious innovating spirit, but for the relief of conscientious persons in the worship of the true God. Your minister claims not any spiritual powers more than belong to every one of you. He considers himself only as one, whom you have chosen for your instructor in the gospel, on the good opinion of his diligence and probity; but to whom you are tied no longer than he shall discharge his office with fidelity, and to your approbation. His province will be not to speak any thing of himself or dictate aught to you by his own authority; but to lay before you the words of Christ, and the mind of God, as revealed in the sacred writings, with such interpretation as may seem to throw light on that inestimable book, and afford the most powerful motives to a holy life, which is the prime end of all instruction." Here indeed according to the text, God was worshipped in a true spirit. After such disputes in the Christian world on the nature of divine worship, and the office of its ministers, here the object of the former was clearly ascertained, and the proud pretensions, on which the ministers of public worship had established a degrading dominion over their flock, were entirely cast away.

REPAIRED

Beloved by his congregation, respected by those who were not of his opinion, Mr. Lindsey officiated in this chapel, till he was seventy years of age; at which time, according to a pre-determination of his own, he resigned his charge. He had the satisfaction in that time of observing that the good seed which he had sown, was not lost. His own congregation was numerous and respectable. He had an extensive correspondence throughout England, by which he learned that his opinions were gradually making their way, and this intelligence was the more gratifying towards the decline of his life, as the societies in their infancy when he officiated in the chapel, were become numerous congregations, and by means of the missionary Fund, the state of the Unitarians was better defined, and considerably enlarged. In every undertaking, which had in view the promotion of the truth, whether in erecting a chapel, in establishing a society for the distribution of books, in promoting a missionary Fund, his purse was always open, and his exertions were never fruitless.

During the period that Mr. Lindsey officiated, application was made to parliament for the abolition of the test act. It is needless to say, that he took an active part in this measure. He had been of the established church, but whilst he was in it, he disapproved entirely of the act, both as injudicious and impolitic in itself, and as a profanation of a religious rite. The part that Dr. Priestley took in the application is well known, and the intimacy contracted in Yorkshire had from a greater similarity in religious opinions, grown into the closest friendship. Mr. Lindsey and he were frequently writing on the same subject, and the Vindiciæ Priestleianæ of the former will be read with delight by all, who contemplate Dr. Priestley not only as a philosopher, but as a sincere Christian and an eminent divine. At that time it was not apprehended, that religious intolerance could rear its banners in England. The high church party had triumphed sufficiently in the rejection of the application for the repeal of the test act, and the keenness of Dr. Priestley's arguments had exasperated the minister. The result was shewn in the riots of Birmingham, which drove the philosopher from his residence and destroyed many of his writings, and valuable philosophical apparatus. A refuge was however open for him in Essex-street, to which place he made his escape from the violence of his persecutors; and the two friends pitying the blind zeal of their adversaries, were not without some solicitude for their future safety. Mr. Lindsey however was determined to persevere in his course, and the storm blew over without injury either to him or the chapel. Dr. Priestley found it necessary to change his country, but a constant intercourse was kept up by letter, and the regard he had for Mr. Lindsey is manifested in several of his publications.

The first acquaintance between these worthy men, took place at the house of the venerable Archdeacon Blackburne. At London, afterwards, Dr. Price, the friend of

one, became the friend of the other. To these when we add Dr. Jebb, Dr. Heberden, Baron Maseres, Mr. Wyvill, Mr. Dodson, we may judge of the excellence of Mr. Lindsey's character, by that of the admirable persons with whom he was connected. At the house of Baron Maseres, at Ryegate, in the year of 1801, he was first seized with a paralytic affection, which gradually diminished his powers till his death. But his mind was but little impaired till within a year of his death, and to his last moments he retained his memory and attachment to sacred truth. The scriptures were daily read to him, which never failed to call forth some pertinent remark, and his countenance beamed with delight on the renewal of those impressions, which were always the dearest to his heart.

The death of such a man could not but be sensibly felt. In every Unitarian church we believe in England, it was noticed with appropriate marks of respect for his memory, and several sermons were published upon the occasion. He died on the 3d of November, 1808, and was carried to Bunhill fields, on the 11th, privately, according to his own directions; but several of his friends and his congregation came to the ground and united in that service, which however melancholy, teaches them in their sorrow to indulge the certain hopes of future happiness.

BRIEF MEMOIR OF THE REV. SAMUEL SAY.

We have been favoured by the kindness of the Rev. Samuel Say Toms, of Framlingham, with a folio volume of original MS. papers and letters, formerly belonging to his ancestor Mr. Samuel Say, with permission to extract and use them, at discretion, for the Monthly Repository. The collection consists chiefly of letters to and from Mr. Say: his correspondents were men of the first eminence amongst the Dissenters of his day. Some notes are occasionally added by the present owner of the papers. Of Mr. Say's letters, some originals, but more copies are preserved; of those of his friends the originals, which makes them doubly valuable, are pasted into the volume.

Our selections will be given monthly, under the head of THE SAY PAPERS. By way of introduction, we shall begin with a *Brief Memoir of —— Mr. Say.*

MR. SAMUEL SAY, was the second son of Mr. Gyles Say, who was ejected by the act of uniformity, 1662, from the living of St. Michael's, in the town of Southampton; and after the dispensing power assumed by king James II, which set the nonconformists at liberty, was pastor of a dissenting congregation at Guestwick, in Norfolk, to the time of his death, April 7, 1692*.

* Of Mr. Gyles Say, a short account is given in Palmer's Noncon. Mem. vol. ii. p. 279, 280. 2nd ed. A further account is contained in a letter of Mr. Samuel Say's, written it should seem for Dr. Calamy's use, but too late to be inserted in his account of the ejected ministers, which will be hereafter copied into this work.

REPAIRED

His son, the subject of the present memoir, discovered an early inclination for the ministry, and about the time of his father's death, entered himself a student of the Rev. Thomas Rowe's academy, in London, where Dr. Isaac Watts was one of his cotemporaries. When he had finished his studies, he went as chaplain into the family of Thomas Scott, Esq.* of Liminge, in the South-East part of Kent; a worthy gentleman, who had a church in his own house, with whom Mr. Say continued three years. At the invitation of some friends who knew his worth, he removed from Liminge to Andover, in Hants; but his stay here was short. His next settlement was at Yarmouth: soon leaving this place, he fixed as a constant preacher at Lowestoff, in Suffolk, where he continued eighteen years; but not being able during all this period, to bring the people into a regular church-order, in 1725, he accepted an invitation from a congregation at Ipswich, to become co-pastor with their minister, the Rev. Samuel Baxter†. Here he remained nine years; and in 1734, succeeded Dr. Calamy in Westminster, in which situation he finished his days.

Mr. Say, died after a week's illness, of a mortification in the bowels, April 12, 1743, in the 68th year of his age. His whole life was a transcript of the doctrine he taught; and he left this world with a full conviction of those important truths, which he had so long and so pathetically impressed on the minds of others, and with an entire resignation to the divine will, supported by the hopes of future glory.

About the year 1719, Mr. Say had married Miss Sarah Hamby, niece of Mr. Nathaniel Carter, of Yarmouth, who survived him but a short time; for she *fell asleep*, dying of a lethargy, without any sensible pain, February 9, 1744, in the 71st year of her age.

They left one child, a daughter, who was afterwards the wife of the Rev. Isaac Toms, a dissenting minister of Hadleigh, in Suffolk, who died a few years ago, and mother of the Rev. Samuel Say Toms, named after his worthy ancestor, who is mentioned in the introduction to this memoir.

Mr. Say appears to have ranked high amongst the Dissenters. His succeeding Dr. Calamy is a proof of the reputation which he enjoyed. He had early in life been strongly importuned to settle at Norwich.

He was well versed in astronomy and natural philosophy, had a taste for music and poetry, was a good critic and master of the

* We shall be glad to receive biographical sketches of any of the persons mentioned in connexion with Mr. Say.

† The Rev. Samuel Baxter, was pastor of the Presbyterian congregation in Ipswich 39 years, and died July 19, 1740, aged 70. He was son of the Rev. Nathaniel Baxter, one of the ejected ministers, who died at Attercliffe, near Sheffield, in 1697, aged about 65. Mr. Nathaniel Baxter had five sons, of whom he brought up four to the ministry; viz. besides Samuel before-mentioned, Nathaniel who died just as his studies were completed; Thomas who was assistant to Dr. Colton, at York; and Benjamin, who preached for a few years in some private houses, to the dissenting magistrates at Nottingham, in the latter part of Queen Ann's reign.

classics. For eight and forty years he kept a journal of the alterations of the weather and of remarkable natural occurrences. He was a great observer of nature. Milton was his favourite author. He is said to have been a great admirer, as well as Mr. Addison, of Chevy Chace.

He was a gentleman of great candour and good breeding, without stiffness or formality, and possessed an open countenance and a temper always communicative.

As a divine, he was truly catholic in his principles, and never confined himself to the sentiments of any party, but followed wherever his reason, his conscience and the scriptures led him.

His modesty prevented him from courting popularity. With all his accomplishments, it is said that his name was scarce known but to a few select friends. Among them however he thought himself happy that he could number Mr. John Hughes, Dr. William Harris and Dr. Watts. His friend Dr. Hughes preached his funeral sermon.

Mr. Say appeared little in print. He published only three sermons; one preached before the Society for the Reformation of Manners, from Isaiah xlix. 4. 1736; another on a Fast-day, February 4, 1740—41, from Isaiah v. 4; and the third, a Charge delivered to Mr. Crookshank, at his ordination, in Swallow Street, Westminster, January 23, 1734—5, printed in connexion with a sermon on the same occasion by James Gordon, A. M. and Mr. C.'s Confession of Faith. After Mr. Say's death, there was published by subscription, in one volume 4to. a collection of his pieces in prose and verse, by Mr. William Duncombe, younger son of Mr. John Duncombe, of Stocks, in Hertfordshire, and the friend of Archbishop Herring. The list of subscribers attests the esteem in which the author was held. Mr. Duncombe prefixed a prefatory memoir. The poems do not rise above mediocrity; but there are two Essays in prose at the end of the volume, which have been generally admired for the taste and critical ingenuity displayed in them. The first is on the harmony, variety and power of numbers, whether in prose or verse, the second on the numbers of Paradise Lost. This latter, which seems to have given birth to the former, was written at the desire of Mr. Richardson, the painter, who lent the plate etched by himself, of the fine head of Milton, which is prefixed to the Essay.

In the "Correspondence of John Hughes, Esq." in 3 vols. cr. 8vo. by John Duncombe, M. A. there are preserved several letters of Mr. Say's, and also, drawn up by him, "The Character of Mrs. Bridget Bendish, grand-daughter of Oliver Cromwell."

THE SAY PAPERS.

No. 1. *Mr. G. Say's License, as a Dissenting Teacher*, 1672.

No. 2. *A Paraphrase on the Clergies address to the King*, 1688.

No. 3. *Original Letters of Dr. Watts's to Mr. Say. Letters* i. ii. iii.

No. I.

Mr. G. Say's License, as a dissenting Teacher, 1672.

[*The License is printed in imitation of writing on a half sheet of paper, small folio. The blanks are filled up in writing, expressed here by italics.*]

Charles R. [Great Seal]

Charles, by the grace of God, King of England, Scotland, France and Ireland, Defender of the Faith, &c. To all Mayors, Bayliffs, Constables, and other our Officers and Ministers, Civil and Military, whom it may concern, Greeting—In pursuance of our declaration of the 15th of March, 167½. We do hereby permit and license, *Gyles Say, of the congregationall perswasion,* to be a Teacher of the Congregation allowed by us in *a Roome or Roomes, in his Howse in Southampton,* for the use of such as do not conform to the church of England, who are of the perswasion commonly called *Congregationall.* With further licence and permission to him the said *Gyles Say,* to teach in any place licensed and allowed by us according to our said declaration ——Given at our Court at Whitehall, the *second* day of *May,* in the 24th year of our Reign, 1672.

By his Majesties Conmand,
Say, a Teacher.

(Signed) *Arlington.*

No. II,

A Paraphrase on the Clergies Address to the King, upon occasion of his order in Council for reading his late declaration for liberty of Conscience in all Churches.

[*This Satirical paper is printed on one side of a half sheet of small folio paper, and is here copied verbatim. On the back is written by Mr. Say, &c. On the back is written by Mr. Say,* "*Dispensing Power,* 1688." *See the Declaration in* 1671—2, *with the License to Giles Say, &c.*]

With Allowance.

The Text.	The Paraphrase.
We are not averse to the publishing of the declaration, for want of due tenderness towards Dissenters, with relation to whom we shall be willing to come to such a temper as shall be thought fit, when the matter comes to be considered, and settled in Parliament and Convocation.	We, who without any Bowels of tenderness, have hitherto exercised many inhuman cruelties upon Dissenters, observing the favourable regard that the Government has now toward them, do promise, that we will hereafter come to such a temper in those matters, as shall be settled by ourselves in convocation, and by a Parliament of our own Party.
But the declaration being founded on such a dispensing power, as may, at pleasure set aside all laws ecclesiastical and civil, appears to us illegal, and did so to the Parliament in 1672. And it is a point of such great consequence, that we cannot make ourselves parties to it so far as the reading of it in the Church in the time of divine Service, will amount to.	But though we suppose the King's declaration for liberty of Conscience to be founded upon that arbitrary power which we have vigorously endeavoured to advance above all law, when it could be strained to the oppression of Dissenters, and to the establishment of our greatness; yet finding it to be now calculated for a more equal and impartial end, and destitute of those private considerations which have formerly animated us, we are desirous in this conjuncture (as we were formerly in the year 1672.) that those Laws for persecution, by which our ecclesiastical Empire has been maintained, should retain their force; and do by no means think fit to countenance the dispensing with them, upon that single motive of general good which the declaration carries along with it.

Printed for R. C. and H. L. 1688.

No. III.

Original Letters of Dr. Watts's. Letters I, II, III.

To Mr. Samuel Say, Minister at Lowestoft, near Yarmouth.

LETTER I.

My Dear ffriend, *Dec.* 23, 1708.

Whether I have written to you since I received your's at Tunbridge, I know not; for that, I now thank you, yet I imagine that I have already thanked you, and that you are in my debt. I believe with you, that Mr. H's insisting so much on the dutys of morality, and pressing them upon the motive of Christ's example above and beyond all other motives, has been a reason why some persons have suspected him of Socinianizing, though he has severall times, in the pulpitt and in converse, expresst his sentiments very plainly opposite to Socinus in the great points of controversy. I wish he had always done it,

and talked with caution in all places on those subjects: He has raysed many scruples among many persons; but I quash them wherever I find 'em. Now, my dear Friend, I would lay aside all thought of Mr. H. in what follows: Let me inquire of you whether you imagine the great and glorious doctrines of the gospell were all contrived, and the affairs themselves transacted, merely to subserve a little morality: Whether our Great Lord Jesus Christ, was incarnate and dyed, rose and lives, and gave such a gospell, chiefely that we might be just and kind to our neighbors (for those two things include all morall dutys,) or rather whether the honor of the wisdom, grace, and justice of God, the glory of his Son Jesus Christ, and the eternall enjoyment of his own love which his chosen ones obtain thereby, be not far the greater ends of God's contriving the gospell, and sending it among men, and consequently whether these ought not to be insisted on in our preaching at least as much as morality. You know me and my way, therefore I talk to you with freedom, and would have the very sense of your soul on this subject. I could quote St. Paul largely for this purpose, but you know his spirit; morality was not the chief ornament of it.

My Bookseller urges me to reprint my Hymns, and talks of another edition of the Poems. I earnestly beg you to point me those lines in either which are offensive to the weak and pious, and shocking and disgustful to the polite, or obscure to the vulgar capacity, or in short whatever you think should be mended, and if you please with your amendment; but I entreat it especially for the Hymns in a fortnight's time: ffarewell, and love

Your affectionate Brother
in the Gospell,
I. WATTS.

To Mr. Samuel Say, Minister at Lowestoft, near Yarmouth, Suffolk.

LETTER II.

My Dear ffriend, *March*, 12, 1708-9.

Your two Letters require a larger answer than I can now give, but I'm ashamed of so long delay. I send you my thanks for those few remarks you were pleased to make on my Hymns. I easily believe a longer review of 'em would have afforded more numerous and more obvious grounds of friendly censure. The method I took, was to collect all the remarks together that severall friends had made by word or letter, and gott a friend or two together, and spent a whole day in perusing and considering the remarks: I agreed to their judgments I think in all things: in the whole, there are near half a hundred lines altered, I hope always for the better. Some that were less offensive were let pass; for the Bookseller desired I would not change too much, besides that lesser faults would not be spied by the vulgar, nor much offend the polite. But I've added above a hundred, and most of 'em to the First Book. I hope all now more approvable, for their chief design, than the foregoing edition The Printer, by the cold weather, and by working off a Supplement of the New Hymns apart, has been made so dilatory, that he has not yet printed all the First Book. If therefore, you see lines that are very unfitt for Christian use, or evidently improper, or disagreeable to you in the Second or Third Books, point them out to me in a week or two, and oblige me farther.

I rejoice, dear Bro: when I find you concurring with me in the great ends of Christianity, (viz.) the glory of God's perfections, as being much superior, and infinitely preferable to our single or sociall human vertues and relative dutys in this mortall, mixed state. When I used the words (meer morality) I confined 'em to this sense, though I know the word morall has a larger extent when applyd to the law, &c. But vulgarly, we mean by it second table dutys. Therefore, we have differed meerly about a word, and I ask your pardon for the occasion. I'm of your mind too, that morall relative dutys, such as justice, goodness, truth, &c. and solitary,—such as sobriety, temperance, &c. should be insisted on, and well intermingled with the diviner part of the gospell: 'tis a just remark, that a minister in the country knows the morall character of his hearers much better than in the city: perhaps we should have more reason to be large upon the second table did we see so much neglect here, as you do there.

I have received no notice from Mr. Lewis about what you wrote; but I am utterly precluded long ago, from serving any friend, having a neer relation, for whom I've engag'd Mr. Shute's interest, whenever any such kind of place falls; and I believe Mr. Shute will oblige

REPAIRED

me.—Farewell, dear friend, tell me when you design this way. Last week your mother and family were well.

I'm, Yours affectionately,

I. WATTS.

To Mr. Samuel Say, Minister at Leeweston, near Yarmouth, Suffolk.

LETTER III.

Dear Sir, *London, Nov.* 1. 1709.

'Twas at Tunbridge-Wells I received your Letter, with the account of Mr. Ward's ordination at Woodbridge. Just now I read a large narrative by letter of Mr. Scott's ordination to his Church. Your remarks on two or three heads give me occasion for the same.

You speak of yourself, and the rest of your order as wanting a name. I think you are ministers of Christ, and ordinary evangelists. A person whose gifts have been approved by a Church of Christ, and its Elders, who devotes himself solemnly and publickly to the work of the gospell, who is thereupon sent forth to preach, by the Elders and Brethren of a Church, with a word of exhortation and prayer, is in my opinion, a Minister of the gospell, and has not only authority to preach but also to baptize. The Lord's Supper being an ordinance of communion with one another, &c. seems to require a more particular union and relation to a single church: But if any are otherwise minded, I shall not be angry with 'em. Note, if there are no Elders in a church which sends forth a minister, it is (at least) prudentially necessary to have the approbation and assistance of neighboring Elders if such can be had. But I can't tell how to make any thing necessary to constitute a minister that involves a necessity of succession from the Apostles' days.

The laying on of hands can never be proved from Scripture to be an essential requisite to ordination that I can find, nor that an office is thereby ordinarily conveyd. But it has been a sign in use in all ages, agreeable to, and derivd from the nature of things, when a superior has prayed for a blessing on an inferior, or when any thing has been devoted to sacred use*; I could use it therefore on all such occasions with great freedom, or omit it according as might be most agreeable to the church where I minister, and if I were to be removed by Providence twenty times I could submit so often to the imposition of hands.

I hear you were at Mr. Scott's public ordination, I hope all things will succeed well there, and that God will give him prudence to conduct his affairs with success to the gospell, honor to God, and good to souls.

I shall be glad to hear of your Ministry being blest sensibly for conversion: I hope your health. Mine is as usual, my head capable of very little study, and I'm like to be deprivd of assistance, Mr. Hollis being not willing to keep any servant for me in the house, having been in some instances a little incommoded by my servant. I owe you a Book of Hymns, if you can tell me how to convey it. Let me year from you ere long.

I am Your's,

I. WATTS.

MISCELLANEOUS COMMUNICATIONS.

MR. MARSOM'S ACCOUNT OF THE DEBATES IN FETTER LANE, AND OF THE CHANGE OF SENTIMENTS AND THE DEATH OF THE LATE REV. MR. GREEN.

To the Editor of the Monthly Repository.

High Holborn,

SIR, *Jan.* 7, 1808.

In the life of the Rev. Cornelius Winter, lately published by Mr. Jay of Bath, page 56. the following observations are made respecting Mr. Green, one of the evangelical clergy, with whom Mr. Winter was acquainted at his first entering into the ministry;

* As well as in conferring extraordinary gifts.

and of a public controversy in which he was engaged, which terminated, as Mr. Jay states, in his being "so foiled that he publicly acknowledged *that he had been wrong all his life in his notions of the trinity*, notwithstanding he had published upon the subject." The person alluded to by whom he was so foiled is your present correspondent, and as he is fully acquainted with all the facts relating to that business, he conceives that it may not be uninteresting to your readers to be informed of the particulars respecting it.

Mr. Jay says, in the page referred to before, "of Mr. Green, above-mentioned, it is to be observed, that he was a fine classical scholar and he also understood the mathematics well. He said he was a competent master of eight languages; but he was a very uncouth reader and speaker. He never could gain a congregation at Tottenham Court. At *Fetter Lane*, he met with attention. The liberty he gave to any to speak, opened a way for the Antinomians to deliver their sentiments, with whom he entered into large and long public disputations. His *Monday** evening exercises degenerated into formal disputes, and knowing his strength, he was fond of them. *The Arians took him up*, and by *one of them he was one evening so foiled, that he publicly acknowledged, that he had been wrong all his life in his notions of the trinity*, notwithstanding he had published upon the subject. In this state of mind he continued a week. *It produced great distress of soul*, and *though he died sound in the faith, he was so shocked by his temporary recantation of it that he never* after lifted up his head."

The controversy referred to by Mr. Jay, took place about the year 1773. The circumstances which led to it were these. Mr. Green had at that time two chapels, one in Fetter Lane†, the other in Dudley Court, St. Giles's. The former was occupied by Mr. Green on Sunday morning and

* Mr. Jay, I think, has mistaken the day; it was as the following circumstance will shew on the *Friday* evening.

† In this place, some years after the death of Mr. Green, a Unitarian Society was formed, of which Mr. Ebenezer Smith was the minister. Mr. Smith had been assistant preacher to Dr. Gifford, in Eagle Street, whom he was expected to succeed; but renouncing the doctrine of the trinity from a conviction that it was not a doctrine of scripture, he was necessarily thrown out of that connexion. His Unitarian friends procured for him the chapel in Margaret Street, Oxford Street, which was then unoccupied, excepting a lecture in the evening by Mr. Huntingdon. Mr. Smith there raised a congregation, with which he afterwards removed to Mr. Green's chapel in Fetter Lane, where they were formed into a church upon Unitarian principles; in the formation of this church, the writer took an active part. Mr. Smith continued his ministry among them for a considerable time. On his removal to Chesterfield, which was occasioned by the death of his father, the church hearing of Mr. Austin, *a Unitarian General Baptist minister*, near Birmingham, agreed to invite him to settle amongst them; a correspondence of course was opened between the church and Mr. Austin; in which correspondence, the writer of this account was the amanuensis of the church, through whose hands all the letters between them passed, in which there was a mutual communication of sentiments. The church being satisfied with Mr. Austin, from the unequivocal manner in which he avowed himself to be an Anti-trinitarian, sent for him to town and agreed upon his settling with them, and he was soon after ordained over them

REPAIRED

afternoon, and the latter only for a lecture in the evening. The chapel in Dudley Court, had been hired of Mr. Green by some friends of a Mr. Fisher of Norwich, to preach in for about two months, while he was in town on a visit. It will be necessary here to observe at that time I preached to a number of Unitarian friends on the Wednesday evenings at a house in Drury Lane, on passages of scripture which were chosen for that purpose by the audience. Mr. Fisher having left London, my friends were desirous of procuring the use of that chapel for public worship on Sunday morning and afternoon, when it was unoccupied by Mr. Green. Accordingly myself with two others, were deputed to wait on Mr. Green for that purpose. We did so on the following Sunday between the services. Mr. Green came to the door, and having learned our business, said, "come in, and let me know who you are, and what you are." We went in, and after some conversation he said to me, "*Sir, your doctrine is worse than the devil's, you shall not have my place.*" I should have observed, that being informed the preceding week of the meeting in Fetter Lane for public discussion, I went on Friday night for the first time, to see the nature of it. On the Wednesday following after the service, we who had been deputed to wait on Mr. Green, informed our brethren of the result of that business. On the Friday following, I went again to the meeting in Fetter Lane, when a stranger ascended the pulpit and addressed the congregation to the following effect: "My friends, I have to inform you that Mr. Green is out of town, and there will be no disputing to night; but I shall preach. My friends, I have a letter to read to you directed to Mr. Green." He then read the letter, which was to the following effect: "I was at a meeting on Wednesday night, in Drury Lane, where one Marsom preached to about thirty of Elliot's people, and after he had done, some of them said they had been to Mr. Green, and that he (Mr. Green,) *roared like a hog upon a ladder.*" The writer then added, "that those thirty people threatened to come in a body to Fetter Lane on Friday evening, headed by this Marsom, strongly to oppose the divinity of Christ;" on which the preacher exclaimed, "and if they are here, I pray God to stop their mouths!" "Amen," resounded through the whole congregation.

On the following Friday, I again attended the meeting in Fetter Lane, when Mr. Green appeared in the pulpit, and opened the meeting by saying; "You know, my brethren, that this is a meeting according to the direction of the apostle, that the prophets may prophecy one by one, that all may be edified. You know we have carried on this meeting so many years; and some time ago the Antinomians came, and they said so and so, and I answered them, and God stopped their mouths; and now some

as their pastor. A few years after, the chapel in Fetter Lane was burnt down, and with it the church book and many valuable letters and papers were consumed. A new chapel was afterwards erected upon the spot, called Elim chapel, where Mr. Austin still continues to be the minister.

little creatures have started up, they are Arians, and they threaten to come and oppose the divinity of Christ." When he had finished a long speech of this sort, and an opportunity offered, I addressed the congregation on the letter which had been read to them that day week, of which I thought, a regard for truth, my duty to them, to my friends and myself demanded that I should take some notice. I recited the contents of the letter, animadverted upon it, and upon the writer, who I said I hoped was present; upon which he arose and said, "I am here." I replied, "sit down then till I have done." I had been informed that, since the preceding Friday evening, the writer had said, that "he did not design his letter to be read in public, and that the reading of it shocked him." On which I observed, that I was glad he was not lost to all shame, but that it was not uncommon for persons to circulate in the dark things unfavourable to the characters of others, who would feel shocked at their conduct being openly exposed. I then affirmed the whole of the letter to be false, excepting that part which states, that he was at our meeting, and that some of us said, we had been to Mr. Green. I concluded with referring them to the direction of Moses in a like case, Deut. xix. 16—19. only adding, that whatever the design of the writer was with respect to me, I did not wish a retaliation, knowing that the servant of the Lord must not strive, but be gentle unto all men, not rendering evil for evil, but contrariwise, blessing. I was frequently interrupted by Mr. Green, saying, "Well, you say the letter is false, he says it is true." *A woman*, provoked by the over-bearing conduct of Mr. Green, came forward and said, "I was at that meeting and know the whole of that letter to be false;" upon which Mr. Green stamped with his foot and exclaimed, "I suffer not *a woman* to speak in the church, I suffer not *a woman* to speak in the church." After some further altercation, a gentleman in the congregation got up and said; "Mr. Green, I am grieved at your conduct; you attempt to pervert judgment. I beg that I may be permitted to ask the writer of that letter one question." He then addressed him in the following words; "I ask you in the fear of God and before this congregation, did Marsom himself, or any of the persons at that meeting, say that they would come here to oppose the divinity of Christ?" He replied, "They did not to be sure use those expressions, but Marsom's sermon opposed the divinity of Jesus Christ." I then addressed the congregation and told them, that I was sorry they should be troubled with an investsgation, which could be of no real advantage to them, but that the writer of that letter having come forward and told them his letter was not true, his testimony was better than that of a thousand witnesses; he had however alledged, that my sermon opposed the divinity of Christ; that sermon I observed, had no relation to that subject, but if it had, it would not prove the letter to be true. Mr. Green answered, "If we come to speak of the doctrine, we shall soon find the letter to be

true," and immediately added, "Sir, did not you come here this day fortnight to oppose me?" I said, "No sir, I did not." He replied, "Sir, you have lied before God and the congregation." I replied, "Sir, that is a bold assertion, you ought to have had some good foundation for it before you made it." Upon which a man got up behind me and said, "Sir, I believe I can speak to that; as I was going out this day fortnight, I followed a *little man and woman*, and the man said he came to ask Mr. Green some questions but did not find liberty." I turned round and said, "Sir, look at me. Am I the man you followed?" He answered, "No, you are not the man." I replied, "It is not then yet proved that I have lied before God and the congregation."

Mr. Green then asked me, "Do you believe Mr. Elliot's book*?" I replied, "I am not come here to defend Mr. Elliot's or any man's book; what I believe I am ready to state and defend." I then entered upon the subject of the divine unity, and attempted to prove that the God of our Lord Jesus Christ was the only God, and the sole object of religious worship. I had not proceeded far, before there was a cry through the whole congregation, "Blasphemy, blasphemy! pull him down." The confusion was very great. Mr. Green to put a stop to it, gave out two verses of an hymn to be sung. The tumult ceasing, I addressed the congregation on the impropriety and absurdity of their conduct, how contrary such a spirit was to the spirit of the gospel, and how unlikely to serve the interest of truth, and added, "What you have called blasphemy I am ready to repeat and am able to prove." I then entered more fully into the subject, and the controversy commenced, which lasted that evening (as it did the succeeding Friday evenings,) from six o'clock till ten. On the next evening I went rather late, and found the crowd so great, that I could not get near the place: Mr. Green was recapitulating what had passed the preceding evening, and calling upon me, if there, to answer various questions. When he had finished speaking, some persons called out that I was there, but could not get in. By means of the exertions however of those about me, I at length reached the middle of the place, and the controversy proceeded as before.

On the third evening, Mr. Green finding he could not do any thing by argument, resorted to other means. In order to intimidate me, he had a constable and one of the king's messengers in the pulpit with him. One of these addressed some threatening expressions to me, of which I took no notice. The discussion proceeded that night and the following Friday as usual.

On the fifth night, Mr. Green opened the business in a very different tone from that he had assumed before. He stated the various arguments I had used with more fairness and candour, and observed that he felt my reasoning on Rom. ix. 5. the preceding evening to be unanswerable: that he had from that time been up

* Mr. Elliot had just then published his large work against the trinity, entitled "Revelation the only test of sound doctrine."

night and day searching the scriptures, and praying to God to direct him in his inquiries after truth; in consequence of which, he was now fully convinced that the doctrine of the trinity was not the doctrine of the New Testament. This open avowal threw the congregation into a greater ferment than ever. Mr. Green appeared to have entered into very correct views of the doctrine of the divine unity, and boldly undertook its defence, and a refutation of trinitarianism. He said that when Mr. Elliot's book came out he got it, and turned to the chapter on the pre-existence of Christ's human soul; that he read it and turned to every passage Mr. Elliot cited, and finding that there was not any thing in any one of them to support what he contended for, his mind was prejudiced against any further inquiry; and this he said, was the reason of the question which he had put to me in the beginning of the controversy.

Mr. Green, however, in defending his newly received sentiments, was precipitate, unguarded, and as violent against his trinitarian brethren, as he had before been against me; this threw him into difficulties; questions were put to him, which he was not fully prepared to answer; and when I attempted to assist him, the reply was, "We won't have your answer; we don't ask you now, we ask Mr. Green." In the course of the following week, (which was I believe the last week of his public ministry,) Mr. Green preached several discourses professedly upon the subject, in which he defended the doctrine of the divine unity, and refuted the trinitarian hypothesis with great ability.

The shock of Mr. Green's *fall*, (as it was called) was felt through the whole connexion; and a general alarm was spread. A fast (as I was informed) was kept at the Lock chapel, and in several private families on the occasion. Mr. Green was given to understand, that he would not be permitted to administer the sacrament any more at Tottenham Court chapel. Some of the ministers and leading persons in the connexion, used every possible means to influence him to make a recantation. By them he was in a measure compelled to go into the pulpit for that purpose, where all he said was, "The snare is broken, and I am escaped; I will never dispute any more;" when, bursting into a flood of tears, they were obliged to lead him down. From that time the distress of his mind was intolerable, and in a very few days terminated in his death.

It does not appear that he ever expressed a doubt of the truth of the sentiments he had embraced, or a conviction that those he had renounced were true. An account of his death was given soon after, (I think in the Spiritual Magazine) in which his fall is slightly noticed, but not the least intimation given, that he ever professed to have again embraced trinitarianism. I was informed that to a friend who was with him in his last moments he said, "Mr. Elliot was right, but people did not understand him."

I have been the more particular in stating the above facts, on account of what Mr. Jay has said that, "Though he (Mr.

Green,) died *sound in the faith*, he was so shocked by his temporary recantation of it, that he never after lifted up his head." That he died in the faith of the trinity by no means appears, nor does it appear that he was shocked at his temporary recantation of it. Had there been any evidence of the one or the other, it would no doubt, have been industriously circulated, and we should not have failed to have heard of it. But whether he died in the reputed orthodox or unitarian faith, that circumstance would not have affected his real character, his piety to God, or acceptance with him, who will reward every man not according to the *soundness of his faith*, but according to his works. Your's, &c.

J. MARSOM.

SPANISH PATRIOTS.

To the Editor of the Monthly Repository.

SIR, *Jan.* 12, 1809.

I perceive, with regret, a disposition in some of your correspondents either to sneer at *the Spanish Patriots* (Vol. iii. p. 652) or to look with unconcern on their exertions, (p. 659). Corrector appears to take for granted, that if Spain become *externally free*, or in other words, independent, she will still remain the prey of her own crafty priests and cruel inquisitors. This apprehension is, surely, unreasonable. Be the issue of the present contest what it may, I feel historically and morally certain, that Spain will, in consequence, have a better government: for the efforts which she is putting forth, cannot but be ultimately favourable to her interests, both civil and religious.

Assuming, however, for the sake of argument, that, as the result of a successful struggle for independence, she continues to wear the chains with which she is shackled by inquisitors and priests; —much as I may lament so grievous a state of things, they are chains, let me remark, which she consents to wear. And I am yet to learn, that because a nation is so unhappy, as to have absolute monarchy for their civil government, and intolerant popery for their established religion, their *independence* may therefore be attacked, wantonly, and with impunity, by combined violence and fraud; or that they are not entitled to our good wishes for the repulse of their unprincipled invaders. I am not yet a convert to the doctrine of "doing evil that good may come;" nor shall I admit, that Bonaparte, though, like the Assyrian, he is the staff of the Almighty's anger, is justified in seizing a neighbour's territories at his pleasure.

In what degree the Spaniards are enlightened patriots, is immaterial to the question. Patriots they certainly are, if patriotism be the love and the defence of one's native land, and if it animate to a vigorous contest for the independence of a country on any foreign power. I am, Sir,

Your obedient Servant,

N.

ON THE DISCIPLINE OF A CHRISTIAN COMMUNITY.

LETTER I.

To the Editor of the Monthly Repository.

London,
January 2, 1809.

SIR,

At the two last meetings of our Unitarian Missionary Fund, I took the opportunity of our social tea-tables to converse with several of our friends, and among them, some of our missionaries, on the subject of Christian discipline. My thoughts have frequently since dwelt upon this topic, and considering what I have witnessed in different parts of Europe and at home, and comparing together the practice of various descriptions of Christians, I have been led to think that there is great room for improvement, and that much advantage might be derived from such a candid discussion, as becomes Christians, and for which your Miscellany is admirably calculated. The times seem to me to be well suited for the purpose, as there is every reason to believe, that through the zeal of our Missionaries, and the good cause in which we are all engaged, many will be brought to the knowledge and worship of the only true God —the God and Father of our Lord Jesus Christ.

It is not my wish nor my intention to enter into the discussion of the many errors that have been entertained on this subject by various Christian communities. Some are sufficiently prominent, and the number of years in which they have prevailed, has so biassed the minds of many, that it is in vain to reason with them on points on which their passions will be so easily excited. A calm, temperate discussion is what I wish, and such as would arise from persons zealous for the honour of the true God, and desirous to promote the kingdom of their Saviour. I will suppose a few persons of this description to have been roused by the addresses of one of our Missionaries, to have discarded the erroneous doctrines in which they have been educated, to have been in consequence, under the necessity of separating from the religious worship of their former sect, and to be desirous of forming themselves into a society, where they may worship the God of our Saviour, and derive the advantages of a true Christian union. I must premise also, that amongst these persons the scripture is the only guide of their conduct, that they reject every appeal to human authority, and that they will with candour hear every argument, and adopt with pleasure whatever seems to them, to the best of their knowledge, to be founded upon scriptural authority.

In a meeting, such as I have supposed, a natural question would suggest itself, namely, whether they were competent to form any regulations for the conduct of their society, or should look out to any other community for directions or for officers to preside over them. Upon this point they would consult the Scriptures, and they would find our Saviour's words, 'where two or three are gathered together in my name, I

am in the midst of them.' These words appear to me, to be perfectly satisfactory, and to determine the point that they are fully competent to form their own regulations, and that they are not amenable to any religious sect or community whatsoever for their conduct. To their own master they stand or they fall. The yoke of their Saviour is easy, and his burden is light. They are to inquire what burden he imposes upon them, and having settled their minds upon this point, they are not to be at all anxious that their regulations should correspond with those of other communities. In fact, when we consider the disputes that have been, and are in the world, among various sects, on the superior excellence of their respective institutions, we shall see at once, the advantageous position in which our supposed new community is placed. It has nothing to do with the worldly disputes that have desolated the earth; it does not enter into any contention with another sect; it endeavours to act agreeably to their Lord's commands, and the result they leave to him.

Uniformity is a subject much talked of in the world: but our Saviour's kingdom is not of this world, and the persons we suppose to have met will not be frightened at the word. In fact, where is uniformity to be met? It prevails in the circle of one sect, but if we compare together the different sects, uniformity is to be found in very few points. However there is an uniformity which ought to be pursued by ours, as well as every other community, and that is a uniformity of love. Here our Saviour's words are decisive, and they are so frequently used by his apostles, that, however contradictory the conduct of Christians has been, the precept is clear. 'By this shall all men know whether ye are my disciples, if ye love one another.' I lay it down then as a principle of my supposed community, that they are not bound by any rules or regulations of any other community with respect to faith, to worship, or to discipline; but they are bound by our Saviour's rule to love each other, and to extend this love to Christians of every other community.

I should conceive that any one of our Missionaries, who had collected a dozen persons, who agreed upon these principles, and upon them had formed the basis of their union, would have made considerable progress in his first meeting, if they had formed the following resolutions.

Resolved, That we being desirous of entering into a Christian Society, agreeing to worship the God of our Saviour, and to be directed by his laws, do determine that we will make the scriptures the rule of our conduct; that we will be guided by them, and them only; and will not allow the decisions of any body of Christians, to have independently of them, any sway over us.

Resolved, That Christian love is the basis of our union, and that we do not confine this love to persons of our own persuasion only, but that we wish to entertain it as mankind of every denomination. occasion offers, for our brethren of

The principles of our Society being thus laid down, the discussion of some regulations becomes necessary, for the Society must have its place and time of meeting; some order must be preserved in these meetings; and there

must be persons to attend to the concerns of their Society, and to see to the execution of its Resolves. Your readers will form their opinions on these heads, and I shall beg leave to defer mine to a future opportunity, remaining for the present,

Your sincere well-wisher,

F.

RECOMMENDATION OF A CHEAP TRACT SOCIETY.

To the Editor of the Monthly Repository.

Exeter,

SIR, *December* 15, 1808.

I feel convinced of the truth of the following positions, That in a mind possessed of good sense, if error be not inculcated, truth will readily find admittance; and, That where the foundation of Christian practice is laid independently of erroneous views as to Christian faith, if such views *should* be formed, they may easily be removed, or if retained, will but little affect the practical principles of the individual. And as a consequence from these positions I maintain, that one very important means of disseminating correct views of religious doctrine, is to disseminate practical principles which are perfectly consistent with them; and that though this method may be less rapid, it is more safe, and perhaps more generally and permanently efficacious, than the more direct method of subverting prevalent errors in religious doctrine. Both have their value, and the direct method is in many cases to be preferred; but as the end of all religious knowledge should be practice, if the end can be attained where, from various circumstances, the knowledge which we wish for cannot be first communicated, that should certainly be our aim.

Farther, there are many Unitarians who are very desirous to disseminate practical principles, completely free from what they regard as inconsistent with the truth as it is in Jesus, yet think it their duty to cultivate these principles even at the risk of implanting some degree of error.

The latter class of Unitarians, which I hope is a very numerous one, would find a society for providing Cheap Tracts, accordant with Unitarian principles, but containing nothing which could reasonably hurt the prepossessions of those who differ from them, nothing which could with any propriety be termed controversial, a very valuable auxiliary to their benevolent purposes;—and those who employed such tracts by distributing them among the poor and the young of all classes, might reasonably hope that they are doing something essential towards the dissemination of right views as to Christian doctrine, while their primary object is to promote the all-important cause of Christian practice.

A society of the kind I refer to, which your readers will recollect has been recently suggested by yourself, (see vol. iii. p. 626,) I am convinced is a desideratum; and in a provincial situation, I shall most gladly co-operate in any

measures which may be judged likely to establish one, having the printing and circulating of such tracts as I have spoken of as its sole object.

I should think that a few gentlemen in London, might form themselves into a committee for preparing and publishing tracts from a halfpenny up to three-pence or four-pence, *having scriptural or practical information (free from all controversy) as their sole aim.* After preparing a small list of tracts with the prices at which they might be published, they might circulate them with proposals for a subscription. Active individuals will doubtless be found in every tolerably large town who would take the trouble of making the object known in their neighbourhood, of collecting subscriptions, and of adopting such measures as might appear likely to extend the circulation of the tracts among the poor.

If such a society should be formed, I hope it will be a primary object with the committee to adopt measures for the Tracts being *sold* to the poor by the small booksellers, hawkers, or stall-people. I have no doubt that the books which the poor *buy* or *borrow* are more attentively and more read than those which are *given* to them.

With expressing my thanks to you for bringing forwards the subject, with my earnest hopes that measures will be adopted to accomplish the very desirable object, I remain, Sir,

Respectfully your's,

L. C.

MR. PARKES, ON THE INDESTRUCTIBILITY OF MATTER.

To the Editor of the Monthly Repository.

London,

SIR, *December* 28, 1808.

The following paper was composed for one of the additional notes in the first edition * of "the Chemical Catechism," but being found to extend to a greater length than was at first intended, it was laid by, as incompatible with the nature of that publication. Should you think it however deserving of a place in the Monthly Repository, it is very much at your service; and if it should be the means of calling the attention of any of your readers to a subject of considerable importance, and which they would not otherwise have been led to contemplate, I shall I assure you, be abundantly gratified. With the best wishes for the success of your work,

I am, Sir,

Your's, &c.

SAMUEL PARKES.

The indestructibility of Matter, an argument for the Resurrection.

It is an acknowledged truth that the more we examine the works of nature, the more reason shall we have to admire the wisdom and beneficence of their Divine Author. But there is one feature in creation, which in my estimation, deserves a much higher attention than has hitherto been paid to it:——I refer to the

* A short abstract of this paper was afterwards printed in the *third* edition of Ch. Cat. p. 510.

indestructibility and unchangeable nature of the several elements of that matter of which the earth and its various productions are composed.

The consideration of this subject, in my opinion, cannot but afford a strong and satisfactory analogical argument in favour of human resuscitation,——I therefore make no apology for attempting to place it in a clearer light than that in which it has hitherto been generally viewed.

In looking around us we perceive that the Creator has formed a world, admirably adorned with every thing to gratify the senses, and with an abundant variety to minister to the comfort of its inhabitants,———and though the materials of which it is composed are suffering continual changes, and even revolutions of the most formidable kind, still the *elements* of those materials are so constituted, that *they* remain immutable and indestructible; and can at any time be recalled by their great Author to recomposition, or to fulfil any other of his unerring purposes.

The man who has accustomed himself to an attentive examination of the works of nature, will perceive on every side sufficient evidence of this truth; for, notwithstanding our limited knowledge of the laws of the universe, a variety of facts might easily be adduced from the vegetable, the mineral, or the animal kingdom, to substantiate and elucidate it. The following examples will be sufficient for our present purpose.

Take a plant of any kind, place it in a situation where you can mark its progress, and water it with pure water. In a short time the water will be absorbed, and the vegetating organs of the plant will have decomposed it, and separated it into its original elements*. It is now no longer water, but oxygen and hydrogen, the former of which is, for the most part given out by the respiration of the leaves, in the form of oxygen gas, and contributes in an eminent degree to the renovation of the atmosphere†: while the latter is transformed, by some unknown and inconceivable process into gum, wax, oil or sugar; which becomes solidified in, and identified with the body of the plant. In this way the vegetable will continue to grow and thrive until it advances to maturity.

The period now arrives for its death and decay. If suffered to remain upon the ground, this decay will probably be gradual; and as the various ties which united the curious fabric dissolve, it fails not to repay the hydrogen, which it had only borrowed for its temporary support. The rays of the sun now convert this hydrogen into hydrogen gas‡, which ascends, in consequence of its natural levity, to the higher regions of the atmosphere, where it again combines with oxygen, by means which nature hath appointed, and water, in its original quan-

* Water is composed of two solid substances, oxygen and hydrogen, rendered fluid by a chemical combination with the matter of heat.

† The oxygen is the only part of the atmosphere that promotes combustion, or contributes to the support of animal life.

‡ Hydrogen gas is what was formerly called inflammable air; it is formed by the union of hydrogen (one of the component parts of water) with caloric, or the matter of heat.

tity, and in its pristine fluidity and purity is there by re-produced.

The vegetable has thus been nourished, has arrived at maturity, and has passed through its several stages of decay, and yet not an atom of the materials which contributed to its growth and support, has been worn out, lost, or destroyed.

Instead of contemplating an isolated vegetable, suppose we consider the case of a forest in an uninhabited country, which falling by age, and sinking into a morass, was preserved from decomposition year after year, till by the pressure of the superincumbent strata and other causes, it became at last transformed into a bed of mineral coal. At some distant period the wants of man perhaps induce him to explore the inmost recesses of this uncultivated spot, and specimens of this vegito mineral substance are brought again to the surface of the earth. In contemplating it in this state, it is natural to ask what has become of the primary elements of the several substances which promoted the nourishment of the tree, and contributed to form the woody fibre, of which not even a vestige now remains? These elements surely must have been consumed, at least some of them, we are ready to say, must have been destroyed, during this lapse of ages. No, we have reason to believe that, notwithstanding thousands of years may have revolved since they were first entombed within the bowels of the earth, that not an atom has been lost, or deprived of its pristine and inherent properties. Be it so,——but whenever this coal comes to be employed as fuel, then nearly the whole will disappear and must be lost for ever. Not so even then, ———for the act of combustion* is the very means appointed for the separation of the several elements of matter, whenever they may have performed the purposes for which they were united; whereby they are put into a state the most favourable for the formation of new combinations, and for the production of some of the most exquisite of nature's productions.

By this process the carbon of the coal forms itself into carbonic acid gas, which is distributed through the air, to be absorbed by a new race of vegetables; while the bitumenous part, combines with the oxygen of the atmosphere to produce water, which dissolves in the air and rising therein to the upper regions, becomes condensed in the clouds, and falls in a state of pellucid purity, with the first shower of rain; agreeably to that beautiful routine which nature hath established, and which will probably continue to the end of time.

A late writer who has done himself immortal honour by the avowal of a rational system of Theology†, has the following beautiful remarks on this subject.

* In popular language we talk of "destroying by fire," but in reality fire is incapable of producing destruction. On the contrary, every process of combustion produces an accumulation, not the annihilation of matter. Thus, highly rectified spirits of wine will burn away without leaving any residuum; but if the spirit be burnt within a large glass receiver, and the product be carefully collected, every *eight* ounces of the alcohol will be found to have produced *nine* ounces of water. The like quantity of lamp oil furnishes by combustion more than *ten* ounces of water. For further particulars, see the Chem. Catechism, Chap. 12. p. 451, of any other modern chemical work.

† Rev. Robert Robinson, of Cambridge.

"It was said of old, that the Creator *weighed* the dust, and *measured* the water, when he made the world. The first quantity is here still; and though man can gather and scatter, move, mix and unmix, yet he can destroy nothing: the putrefaction of one thing is a preparation for the being, and the bloom, and the beauty of another. Something gathers up *all* fragments, and nothing is lost."

"Link after link the vital chain extends,
And the long line of BEING never ends."
DARWIN.

Even the very taper by which I write was once water, or in part so, long before the industrious bee collected it from the flower, ———and while it is now burning to minister to my convenience, the whole becomes in strict conformity to the general economy of the universe, re-converted to water and carbonic acid gas, fit for the nourishment of other plants and the production of other flowers, which in their turn will produce wax also, to be collected and applied as before.

"What hand Almighty Architect but thine,
Could give the model of this vast design?
What hand but thine adjust the amazing whole?
And bid consenting systems beauteous roll?" BOYSE.

I will adduce one more instance as a proof of the indestructible nature of the elements of matter, and of the economy of nature, and that shall suffice. What I now refer to is carbon, the base of charcoal.

Carbon, whether we regard it in its most simple state, the diamond, or in that of common charcoal, is not only indestructible by age, but in all the combinations that it is capable of forming, and which are infinitely beyond our comprehension, it still preserves its identity. If charcoal be burnt in atmospheric air, the charcoal combines with the oxygen of the atmosphere, and carbonic acid gas is formed. Charcoal, in the state of carbonic acid, exists in combination with earths and stones in unbounded quantities, and though buried for thousands of years beneath immense rocks, or in the centre of mountains, it is still carbonic acid,——for no sooner is it disengaged from its dormitory*, then it rises with all the life and vigour of recent formation; nor is it the least impaired by its torpid inactivity during the lapse of ages, or the devastation of a world.

This order of things seems to have been designed ultimately for the accommodation and for the use of MAN, who appears to be endowed with powers capable of perpetual and indefinite improvement. It is natural then to ask, is it at all likely, that the Almighty, whose beneficence and wisdom are so conspicuous in every part of his vast creation, and who has endowed the elements of all matter with a capability of never-ending

* Those who are unaccustomed to chemical experiments, may satisfy themselves of the truth of this, by placing a piece of limestone or marble in a glass of water, and pouring upon it any of the stronger acids; for no sooner does the acid touch the stone, than an abundance of carbonic acid will be disengaged and rise in bubbles to the surface of the water. This carbonic acid, though it may have been imprisoned for thousands of years within the marble, will be found by correct analysis, to possess the same properties precisely, as carbonic acid recently formed by chemical means.

existence; I say, is it at all likely, or in the least analogous to the invariable conduct of this Great Being to permit the only rational creature of his formation to be destined to annihilation? In my opinion, the economy which has been observed by the Deity in the construction of the universe, forbids our harbouring the suspicion for a moment. "Tu perire et Deo credis, si quid oculis nostris hebetibus substrahitur? Corpus omne, sive arescit in pulverem, sive in humorem solvitur, vel in cinerem comprimitur, vel in nidorem tenuatur, subducitur nobis, sed Deo elementorum custodi reservatur*."

It has been objected, that the materials of the human frame are separated in a thousand different ways, and wafted by the winds to different quarters of the earth, so as to preclude the possibility of identity being preserved. But how do we know but that provision may have been made for the preservation of the intellectual spark amidst this rude dismemberment of the body, and that the germ of intelligence may be indivisible, unchangeable and immortal?

The seat of intelligence, when compared with the whole animal frame, is doubtless very minute, ——for aught we know, it may be but a single speck, a mere imponderable atom; and if both were the objects of faith, it would be no more difficult to believe that this speck would recover its consciousness of identity, after an age of insensibility, than that the intellects of a Bacon, a Newton, or a Priestley, from the imbecility of infancy, should have grown to maturity, and become capable of containing their vast and multifarious stores of knowledge and science,—— only the one is matter of notoriety, the other of credence.

Whenever we think of the wonderful organization of man, his powers of thought, reflection, memory, &c.—we are lost in astonishment, and can conceive of nothing within the sphere of possibility, that can be difficult for Almighty power to effect,—— why then hesitate to believe that this power can revivify the dormant intelligence, and render its seat immortal and indestructible?

To some minds, the great length of time that may intervene between dissolution and resuscitation forms the main difficulty; but we have seen that matter, though buried in the earth for thousands of years, will still retain its *chemical* properties—— why then may not MIND be capable of preserving its powers of thought and capacity for intellectual enjoyment equally unimpaired for as long a period——or indeed, for any length of time that its Creator may assign for its operations to remain dormant or suspended.

"A spark susceptible of endless joy,
Which neither force nor time shall e'er destroy;
Which shall be safe, though nature claim my breath,
And bid defiance to the darts of death;
To realms of bliss with active freedom soar,
And live, when earth and skies shall be no more." CARTER.

* * * * * * * * * * * * * * * * * * * *

"Author of life! in vain my tongue essays
For this immortal gift to speak thy praise." CARTER.

* Minucius Felix, Edit. Ouzelii, p. 326.

REMARKS ON THE ARGUMENTS OF THE CHURCHMAN, CHARICLO, AND MR. MARSOM.

To the Editor of the Monthly Repository.

SIR, *Bolton, Nov.* 10, 1808.

Your attention to the various paradoxical sentiments maintained of late by several of your correspondents, is a mark of your impartiality. That a Churchman, for instance, should hazard the assertion, that Unitarians are not rational Christians! or the most rational of Christians, naturally excited some astonishment, and drew forth various replies. He, it seems, is friendly to bush-fighting, and hath assigned some reasons why arguments do not need the authority of names. There is one, I suspect, which he has omitted, that he is not a churchman, upon principle and conviction, but merely from policy or custom. But though he should, as I imagine, be a Deist, I would be far from reproaching him on that account. It may be his misfortune, not his crime. But in that character it was consistent enough in him to maintain, that Unitarians are not rational Christians; because he may conceive himself to be more rational, and in fact the whole question hinges upon this principle, which is the more so. His reply, however, is of such a nature, that whilst it seems to me clearly to unveil himself, it has involved many of his arguments in impenetrable obscurity. If so, he is gone from the bushes into the wood, where I cannot help thinking it would be better to leave him unmolested and unnoticed, till he adopts a fairer mode of warfare.

Surely he has not again made his appearance in another shape, by attempting to shew that Christianity is a system of polytheism. This too is a hardy paradox, which probably will tempt many of your correspondents to brandish their pens. They will perhaps tell Chariclo, that in the 104th Psalm, winds are called angels—flames of fire, ministers; and ask him, whether in such instances, he pleads for any other worship than that the mind should look through nature up to nature's God. If by calling up the remembrance of wise and good characters, moral or holy improvement be likely to be effected, many advantages may arise from the mention of them; but it seems absurd to address them, especially in petition, unless there be an assured persuasion that they are present, that they can have, and that they have, the power or privilege to grant such petitions. There may, indeed, be frequent instances in the scriptures, of worship, homage, or respect being paid to created beings; but in general they were not absent. Thus it is said, that the people worshipped God and the king. 1. Chron. xxix. 20. To the king they paid the customary homage, but the worship, properly called religious, consisting in the devotedness of the heart to the Supreme, was undoubtedly presented to God alone. If Christianity were a system of polytheism, how could this strange notion be reconciled with the second commandment, or with the declaration of Jesus Christ, "Thou

shalt worship the Lord thy God, and him only shalt thou serve." Mat. iii. 10. When the first Christians saw the Messiah ascending into heaven, it was natural for them to pay him the tribute of very great respect, Luke xxiv. 52; but the prayer of the Apostles, recorded Acts iv. 24, &c. was addressed to God only. Stephen, it is allowed, said, "Lord Jesus receive my spirit;" but then the Messiah appeared to him in a vision, and there is no authority for inserting the word "God," vii. 29. as the English reader may know, from its being printed in Italics. The praises of famous men, which appear in the Book of Ecclesiasticus, are not devout addresses to them, and are closed by a prayer of the writer to God alone. In like manner, when Unitarian Christians offer thanksgivings for the gospel, they mention the name of Jesus Christ, and utter his praise. If this be what Chariclo calls worship, he is entitled to his own meaning of the term; yet still not one argument which he has produced, may tend in the least degree to shew, that Christianity is a system of polytheism, or of many Gods. Whatever the angels were, mentioned Colossians, ii. 18. as one should have supposed, that the writer there, far from countenancing, objected to all worship of them, so it is well known that this, and several other epistles, were written to guard against the introduction of such practices by the gnostics, who fancied various orders of beings interfering in the government of the world. If Christianity had been intended to be a system of polytheism, wherefore did the apostle Peter refuse the tribute of respect offered him by Cornelius, saying, "stand up, I also am a man," Acts x. 26. Wherefore did Barnabas and Paul, with grief and indignation, reject the honours intended them at Lystra, declaring, that they were men of like affections with others, and that one object of Christianity was to turn mankind from such vanities to the worship of the living God, who made heaven, the earth, and the sea, and whatever is in them? xiv. 15. May there not be some reason to suppose that the angel, who refused John's worship according to the Book of Revelation, xix. 10. and xxii. 9. might be Jesus Christ himself? If so, what becomes of Chariclo's assertion, that Christianity is a system of polytheism? Unless Jesus Christ can be proved to be God, or there be express authority for the devout worship of him, the spirit of the passage, if not the letter, is adverse to the practice. The well-beloved Son of God, who knew not the day of his own future coming, Mark xii. 32. who was made in fashion as a man, Phil. ii. 7. who took on him the form of a servant, the great Apostle Jesus Christ, Heb. iii. 1. might well say to the disciple, whom he loved, "I am thy fellow servant, worship God." This saying at least, is perfectly consistent with his declaration to the scribe, "Why callest thou me good? there is none good but one, that is God." Matt. xix. 16. The distinction between the divine and human nature, made to reconcile such apparent anomalies, seems to me worthy of no other school than that of Ignatius Loyola.

Your correspondent, Mr. Marsom, makes not such hardy asser-

tions, but offers arguments for the Arian hypothesis, in a temperate and candid manner. Without, however, any intention of diverting him from the tract of reasoning, which he has adopted, I could wish him again to consider, whether if he had never seen the gospel of John or Paul's epistles, he would have supposed Jesus Christ to be any more than a man; whether it is not reasonable to believe that these writings accord on this subject with the rest; whether the object of the fourth Evangelist, in writing, announced John xx. 31. necessarily requires the Arian notion; whether the apostle Paul did not use the most exalted terms of the Messiah, for the sake only of shewing the superiority of the gospel to Heathenism or Judaism; and whether, if he wrote the Epistle to the Hebrews, there are not passages in it, which cannot be reconciled with any other opinion respecting Christ's person, than what has been called his simple humanity. I refer more particularly to such expressions, as his being of the seed of Abraham, being made perfect by suffering, being made in all things except sin, like unto his brethren, &c. If the first Christians had foreseen what ideas would afterwards be entertained concerning the person of their master, they would surely have expressed themselves in stronger terms, and in still plainer language. But I mean not to enter into any controversy with Mr. Marsom, especially since it is most probable that Mr. Belsham will take up the gauntlet so handsomely thrown down. Like all other antagonists, however, may not Mr. M. push most where he fancies his adversary weak, particularly in his interpretation of the words, *If then ye shall see the son of man ascend up where he was before?* John vi. 62. Controversialists, indeed, may make little impression upon one another. But it may become others to consider, that in this passage Jesus Christ evidently represented the ascension as a greater difficulty than the figurative phraseology which he had been using, whilst in fact his pre-existence, if implied, was at least in its nature, mode, and changes, the greatest difficulty of the three. Hence I argue, that he did not refer to any such pre-existence, and cannot think it wholly irrational to explain the words with Abauzit's addition, *If then ye shall see the son of man ascend up, where he was before to be?*

I am, Sir, your's, &c.

J. H.

CHARICLO'S REFERENCE TO A PASSAGE IN HERODOTUS.

For the Monthly Repository.

In reply to the question subscribed S. vol iii. p. 647.—a passage in Herodotus where he minutely describes *one of the statues in the temple of Jerusalem* occurs (S. 141.) in the Euterpe. Should your Correspondent, in order to preserve the appearance of having raised a difficulty, be disposed to affect a doubt, whether Hezekiah and Sethos be the same person; let him read the learned note of Michaelis attached to the xix chapter of Isaiah, (*Deutsche Uebersetzung*, 4to. vol. viii. p. 105.) and he will no longer entertain any doubt of their identity.

CHARICLO.

REPAIRED

GLEANINGS, OR SELECTIONS AND REFLECTIONS, MADE IN A COURSE OF GENERAL READING.

[A Correspondent having suggested the plan of this paper, and favoured us with contributions towards it, we have commenced it, and intend to continue it monthly. Communications for it will be acceptable. Passages for the Gleaners' department, should possess two of the qualities of an epigram; they should be short and full of point. ED.]

No. I.

Mr. Lindsey compared to the ever-memorable Mr. John Hales.

The private manner in which Mr. Lindsey had by his Will ordered himself to be buried, may be justly regretted by his friends, who were hereby prevented from shewing publicly their esteem and veneration of his character, but it was an indication of his singular humility. He wished that as his body passed through the streets, *no bell should toll to disturb the living*. Like many other men of extraordiaary merit, and superior piety he desired to "steal from the world." His *Last Will* and *Testament* resembled in this particular that of the *ever-memorable* Mr. John Hales, of Eton, which contains the following clause.

"As for my funeral, I ordain, that, at the time of the next even song after my departure (if conveniently it may be) my body be laid in the church-yard of the town of Eton (if I chance there to die) as near as may be to the body of my little godson Jack Dickinson, the elder; and this to be done *in plain and simple manner, without any sermon, or ringing the bell, or calling the people together, without any unreasonabl ecommessation or computation, or other solemnities, on such occasions usual.* And I strictly command my executrix, that, neither of her own head, neither at the importunity or authority of any other, neither upon any other pretence whatsoever, to take upon her to dispense with this point of my will; *for, as in my life, I have done the church no service, so I will not, that, in my death, the church do me any honour.*"

Mr Hales's character as drawn by Pearson, Bishop of Chester, in his *Preface to Golden Remains*, also resembles Mr. Lindsey's as described in the Funeral Sermons for him. After giving an account of his prodigious learning (for which this "incomparable person" is called by *Wood, (Athen. Oxon.)* "a walking library,") The Bishop says,

"Although this may seem, as in itself it truly is, a grand eulogium, yet I cannot esteem him less in any thing which belongs to a good man, than in those intellectual perfections: and had he never understood a letter, he had other ornaments sufficient to endear him. For he was of a nature (as we ordinarily speak) so kind, so sweet, so courting all mankind, of an affability so prompt, so ready to receive all conditions of men, that I conceive it near as easy a task for any one to become so knowing, as so obliging.

"As a Christian, none more ever acquainted with the gospel, because none more studious of the knowledge of it, or more curious in the search, which being strengthened by those great advantages before mentioned, could not prove otherwse than highly effectual. He took, indeed, to himself, a liberty of judging, not of others but for himself; and if ever any man might be allowed in these matters to judge, it was he, who had so long, so much, so advantageously considered; and which is more, never could be said to have had the least worldly design in his determinations. He was not only most truly and strictly just in his secular transactions, most exemplary, meek and humble, notwithstanding his perfections, but beyond all example charitable, giving unto all, preserving nothing but his books to continue his learning and himself."

No. II.

The New World.

'There seems to be a general opinion, something like a presentiment, that America is destined to be the seat of empire, civilization and letters, some ages hence. At the time of the destruction of Jerusalem, Tacitus says, that it was a general expectation amongst the Jews, (Suetonius has it, Percrebu erat *Oriente toto* vetus et constans opinio,) ut valesceret Oriens, *that the East should prevail.* The same prophecy is now held with regard to the *West*, and the events of the last forty years have been remarkably propitious to it.

In 1778, Captain Carver, the Traveller, wrote as follows:—

"To what power or authority this new world (America) will become dependent, after it has arisen from its present uncultivated state, time alone can discover. But as the seat of empire from time immemorial has been gradually progressive towards the West, *there is no doubt but that at some future period, mighty kingdoms will emerge from these wildernesses, and stately palaces and solemn temples, with gilded spires, reaching the skies, supplant the Indian huts,* whose only decorations are the barbarous trophies of their vanquished enemies."

No. III.

One Enthusiast set right by another.

The anecdote of the Quaker misled by the inward light, M. Repos. vol. iii. p. 475, is similar to a story related in Mason's *Evangelical* Notes on John Bunyan's Pilgrim's Progress. As few of the readers of the M. Repos. are, it is presumed, addicted to such reading, it may without impropriety occupy a place in the Gleaner's Miscellanies.

"While Bunyan lay in Bedford jail, a Quaker came to him, and thus addressed him, "Friend Bunyan, the Lord sent me to seek for thee, and I have been through several counties in search of thee, and and now I am glad I have found thee." To this Bunyan replied, 'Friend, thou dost not speak truth, in saying the Lord sent thee to seek me; for the Lord well knows that I have been in this jail some years; and if he had sent thee, he would have sent thee here directly'."

No. IV.

Humanity.

The Holy Inquisition, in delivering their victims into the hands of their executioners, recommend them not to *spill their blood.*—To prevent this, they are committed to the flames.

Qu. Is it a fact that the Moravians, who hold the shedding of blood in like horror, on their first establishment, ingeniously invented the singular punishment of *tickling culprits to death?*

No. V.

Parents rejoicing in the Eternal Damnation of a Child.

A very proper mark of abhorrence is set in Vol. ii. of this work, p. 102. upon a reflection that "purposes of love and mercy may be accomplished to myriads of the redeemed" by observing Hell-Torments. But the sentiment in the sermon there reviewed is nothing to the following passage taken from a sermon to Young People, on Early Piety, by the late R. Robinson of Cambridge, which in his latter days he must have blushed to read, and which ought not in justice to his change of opinions to have been republished without some remark, in the late Edition of his works. He is describing a wicked son before the bar of final Judgment.

"Death would be mercy: the Judge shall say, Depart into everlasting fire. Fearful solemnity of inflexible justice! When Hell from beneath shall move to meet thee at thy coming; when he who

blessed himself in his heart, while he heard the words of the curse, saying, I shall have peace though I add drunkenness to thirst, shall lie under all the curses of this book; when the anger of Jehovah, and his jealousy shall smoke against him, and shall blot out his name from under heaven. When all that fear God shall say, *Hallelujah, when your smoke riseth up for ever and ever.* When these friendly tears of a compassionate stranger shall be dried up. These! alas! *even your parents*, free from the weakness of the passions and full of the equity of the punishment, your parents *shall weep no more, but shout, Rejoice over her, thou Heaven.*"

No. VI.
A God-Man.

A popish author on the article of *confession*, says, "A confessor partakes both of the nature of God and man; with God he is man, with man he is God."

The same author on the same subject, says, "Jesus Christ, to absolve man, suffered infinite agonies and even death itself; whilst a confessor, by only lifting up his hands acquits the guilty sinner."

No. VII.
George Whitfield.

Methodism owes much to Whitfield's presence of mind and ready wit. He was never abashed, and had always something to say to every body. He was once preaching in the open fields, when a drummer happened to be present, who was determined to interrupt his pious business, and rudely beat his drum, in a violent manner, in order to drown the preacher's voice. Whitfield spoke very loud, but was not so powerful as the instrument: he therefore called out to the drummer in these words,—"Friend, you and I serve the two greatest masters existing, but in different callings,—you may beat up for volunteers for King George, I for King Jesus,—in God's name then, let us not interrupt each other; the world is wide enough for us both, and we may get recruits in abundance." This speech had such an effect, that the man of war went away in great good humour, and left the preacher in the full possession of the field.

No. VIII.
Lewis's Scourge.

Lewis, the author of the *Scourge*, in *Vindication of the Church of England*, published in weekly papers in 1714, and collected into a volume, in 1720, inserted in his second number, a letter describing a visit to a conventicle, adding the following remarks.

"I can hardly approve of the curiosity of this gentleman, though I perceive he is in a great measure fortified against the poison of those insinuating seducers: but I would advise those persons, who for the sake of diversion will often go into a Dissenting Assembly, not *wilfully* to run into a *snare*, for the Divine Goodness is not obliged to protect such as wantonly sport beyond the limits of it. A learned *Father* of the Church has left us a story that may not improperly be translated upon this occasion: 'There was a woman at Rome, a Christian, who for her pleasure, went into the Pagan theatre, where very loose and profane spectacles were shewn to the people; but before she came away, she was possessed by the devil: she was brought to the exorcist (whose office it was to dislodge those spi- spirits) who demanded of the fiend how he durst presume to take possession of a Christian? He instantly replied, *What business had she there? I found her upon my own ground.*"

Lewis did not carry his *Scourge* beyond the 43d number, the 42nd having been *presented* by the Grand Jury at the King's Bench bar. There are added to it, in the volume, two letters, one to the foreman of the Grand Jury, on the *Danger of the Church Establish-*

ment, the other to a friend, entitled *The Anatomy of the heretical Synod at Salter's Hall*, i. e. the Assembly of Dissenting Ministers that determined against subscription to human articles of faith. There are two plates in the book, the former containing the heads of the Stuarts, the latter a view of the Assembly in Salter's Hall. A MSS note in the copy in the gleaner's possession, states that Lewis borrowed several conceits from a paper called the *Assembly Man*, in the Harleian Miscellany, vol. V. p. 93.

ADDRESS TO YOUNG PERSONS ON MR. LINDSEY'S DEATH.

To the Editor of the Monthly Repository.

Newport,
SIR, *Isle of Wight.*

The following is an address of the minister of an Unitarian congregation to some young people of the society with whom (to improve their friendly meetings) he happened to be reading Mr. Lindsey's Apology, about the time when the news of that gentleman's death arrived. If you think it may be of any use to your young readers in other congregations, I will thank you to insert it in your useful publication, and am, Sir,

Your's, &c.
J. T.

My dear Friends,

I never meet you with more pleasure than when we assemble in the character of Christians. The religion which we embrace tends to unite us together by the closest bonds of charity, and teaches us that this world is the infancy of our being, and that we have interests to pursue, which extend to the remotest futurity. As Christians we hope for eternal life, and look forward to scenes where we shall again know and esteem each other; and the more in proportion to the increased growth of our noblest faculties and best affections.

It is surely desirable that the religion which we so justly and so highly prize, should be transmitted to future generations free from all human additions and corruptions; that we may throw no stumbling-blocks in the way of those, who, if they could view it in its native purity and simplicity, would thankfully receive it, as the best gift of God to man. And when those are called off this stage who have diligently and successfully laboured to extend its influence in the world, shall not we who survive them indulge reflections which will stimulate ourselves and each other to pursue the track which they have so honourably marked out. You will easily conceive that I allude to the venerable confessor, whose writings we are now perusing, and who has just descended to his grave full of years and of virtues, leaving us a most edifying example of zeal for truth united with tenderness for error, of rational and ardent piety, of strict integrity, of extensive benevolence, of uncommon mildness united with uncommon firmness of character, and of those virtues in general which become the followers of the meek and lowly Jesus. When such a man returns to the dust from whence he came, let us, my dear friends, improve the solemn occasion. But let us not view with terror his opening grave; for when a good man resigns his spirit into the hands of Him who gave it, death has no terrors, the grave has no victory. Yet could we catch his mantle as he departs from us, we should, I am persuaded, fulfil his wishes far more effectually than by the most heartfelt lamentations over his tomb. Could we imbibe the disinterested, the generous, the truly apostolic spirit which attended him through the whole of his long and honourable life, we should offer a nobler incense to his

memory than all the pomp of funereal honours. And permit me to remind you that when aged piety is lost to the world, when the most useful members of society are called away from their sphere of usefulness, it is to the young we look for filling up so wide a chasm. It was always a pleasure to the venerable deceased, to behold the rising generation distinguished by a love of truth, by a spirit of piety, and by those virtues which afford the promise of future usefulness. To them he looked as the persons who would supply his place when his head should be laid in the dust. Let us all emulate his virtues while we cherish his memory in our hearts, and if we cannot promote the cause of religion in exactly the some manner or degree as he did, yet in that degree, and by those methods which are in our power, let us lend it our helping hand. The religious society to which you belong claims your attachment and zeal; and we may venture to assert that it can never fall to decay, but that it has within itself the seeds of future increase, when its younger members feel interested in the cause of religious truth, and when their passions are seasoned with that spirit of rational piety, without which a speculative assent to truth is of no avail. I cannot help indulging the ardent wish that the building in which you statedly meet together to worship the God of your fathers, may long be consecrated to that truly valuable purpose, and that the society to which you belong may flourish, if possible, in numbers, but especially in the zeal and intelligence, the thirst for knowledge, the ardour for truth, the chearful devotion, and active benevolence of those who are its members. You belong to a sect which is every where spoken against; but in this respect you have only the fate of the apostles and first Christians, and while such is the fact, it can never be asserted that numbers are a test of truth. If it were, it would prove that Papists are nearer the truth than Protestants, Mahometans than Papists, and Pagans than Mahometans. The cause which we espouse, however, is a growing cause, and it ill becomes us to shrink from our attachment to it when we consider that at a period when it had fewer supporters than at present, the excellent Lindsey resigned his share in the emoluments of an establishment, and bore a firm and zealous testimony to the doctrines which on full conviction he had embraced. He preferred the reproach of Christ to the riches of the world. But his memory is embalmed in the hearts of the wise and virtuous, and his name is written in heaven.

One word more and I have done. Religion has been so often connected with violent passions and violent measures, that the spirit of a sect has almost been considered as another word for bigotry, rancour and persecution. Mr. Lindsey was infinitely superior to the low passions of a fiery zealot. His warfare was the warfare of reason, and his concern was for the honor of God. In the work before us he gives, as you have heard, instances of a persecuting spirit, of which several were the victims who adopted that sentiment respecting the divine unity, of which he was so eminent a professor. It is a spirit which, in tracing the annals of the Church, he witnessed with grief among most denominations of Christians. But he himself would have been the last man to shed a drop of blood in the cause of religion, or to hurt a hair of the head of the most mistaken of his brethren. Such a disposition is well worthy of our imitation. By this and by all the Christian virtues may you adorn the doctrine which you profess, and though some good men may still dislike your opinions, they cannot long behold you with aversion. Their prejudices, at least, will be greatly softened, when they witness in you the fair fruits of holiness, and the bright lustre of an exemplary life.

GOGMAGOG, ON THE APPROACHING FAST-DAY.

To the Editor of the Monthly Repository.

SIR, *London, Jan.* 3, 1809.

I have lived to see another fast-day announced in the Gazette, always a day of real *humiliation* to the country: this, like preceding days of the kind, will be *religiously observed* by the sacrifice of freedom on the altar of loyalty, and by pouring copious libations to the god of war. What part

will the Dissenters act? Will those of them that open their places of worship honestly confess our national sins, and seriously inquire into the moral reasons and probable ends of the divine judgments that are abroad in the earth? Or, will they extol the present government as the wisest, most virtuous, most efficient, and most trust-worthy that ever existed; and flatter the national pride; and carry on the delusion of our being the favourites of heaven, and the saviours of the world?

Let sycophants beware. I mean, with the help of God, to lay myself out the next month for examining all the discourses which the *Dissenting clergy* may publish on the occasion; and, with your leave, I will occupy a few of your pages in exposing any instances of servility and hypocrisy that may appear. If my name carry no terror with it, my arguments probably will. I therefore advise all pastors of congregations, and especially such as pronounced panegyrics on the piety of Lord Nelson, either to forbear from war-stirring harangues, or to resist any importunities from such of their members as belong to Lloyd's, or the Stock Exchange, to make them public. After this warning, I shall hold myself obliged to keep no terms with offenders.

The more consistent Dissenters will not probably obey the mandate of the civil government, in meeting to invoke the God of armies, but will implore the God of love, in secret, to send peace upon earth. But if any who possess the benevolent spirit of the gospel, and who have never bowed the knee to the Baal of national feeling, should assemble for public worship, from motives of prudence, let them seize the opportunity of proclaiming the wickedness of war, and the guilt of belligerent Europe. Let them spare neither the tyrants of the land, nor the tyrants of the sea; neither the demolishers of Copenhagen, nor the invaders of Spain; neither the disturbers of the Eastern, nor the destroyers of the Western hemisphere. A general abhorrence of war should be excited, to whomsoever the sentiment may be unfavourable. And the occasion should not be lost, of endeavouring to raise a hatred of persecution, the twin sister of war; and of conciliating men's minds to the mild, tolerant and benevolent system of the gospel. The observance of the fast-day, if it be thus employed, will be honourable to the Dissenters and serviceable to religion. This, it is true, is not the fast that government has chosen; but it is one which the Universal Governor might possibly deign to accept. The good could not be calculated of having one day in a year, call it by what name you will, consecrated to the service of peace and charity.

But alas, I preach in vain: good as the gospel is, men's worldly interests, which are complicated with the present system of universal and eternal warfare, seem better; and the age is yet to come, when reason shall conquer prejudice, truth controul passion, and religion subdue the love of gain.

I am, Sir,
Your's in all honest service.
GOGMAGOG.

TRIBUTE TO THE MEMORY OF MR. LINDSEY; AN EXTRACT FROM A SERMON ON HIS DEATH.

The following Tribute is part of a Discourse delivered to an Unitarian Congregation, in the county of Suffolk; and is extracted from the "Bury and Norwich Post" of Nov. 23, 1808, by the desire of a Correspondent.

EDITOR.

"The command in the Text, (2 Tim. ii. 15.) 'Study to show thyself approved of God.' was given to Timothy a faithful minister of Jesus Christ. We have applied it to the circumstances of all men. Our minds are, however, at this time, forcibly drawn to connect with the subject one of those good and great servants of our Divine master, lately deceased, to whom there are few similar characters raised up in an age. Not many need to be told that I mean the Rev. Theophilus Lindsey. On his removal to receive his reward, we naturally exclaim, "a Prince and a great man is this day fallen in Israel."

"If any man 'studied to shew himself approved of God,' as a Christian, and a Christian minister, he did so. Had you known this ancient and venerable disciple, as it was my happiness in a small measure to do, you would pronounce him a King and a Priest in the inheritance and Temple of God. Here you might see an Apostle of the primitive age, than whom Paul cannot obtain a higher place in his master's approbation, independently of the miraculous gifts with which he was endued.

"To approve himself to God was the *principle*, and the approbation of God was the *rule*, of his conduct, if we may form a judgment of human character. The consciousness of the Divine approbation *supported* him in the most trying circumstances, and will be his *crown* of rejoicing for ever.

"Under the influence of such principles, he sacrificed great preferments and prospects in the established Church. These he counted as nothing when they came in competition with the favour of God. As he was convinced that 'to us there is but one God, the Father, (1 Cor. viii. 6.) he consulted not with flesh and blood when he thought it his duty to renounce the worship of those whom he thought to 'be no Gods.' (Acts xix. 26.) This event in his life is an æra in the history of religion in this country. With him we may say that the great cause of *the unity of God* began in England, as a public interest and profession; and he has been one of the most favoured instruments of God in its support and propagation. Since he began, with the meekness of a Christian, and the zeal of an Apostle, to call the world to the worship of 'one God, the Father,' multitudes of all conditions have shaken off their slumbers, and opened their eyes to the clear light of the Sun of everlasting Truth. Thus, in a few years, without bustle, without *observation*, like the coming of the Kingdom of God, (Luke xvii. 20), thousands, and tens of thousands, have forsaken their idols, and now worship the Almighty Creator, 'the former of our bodies, and the father of our spirits.' Without the excess of zeal by which other conceptions have been forced on the world, the worship of *one God*, which has only to be understood in order to be adopted, has made its way, and is now supported by a large body of Christians, respectable for their numbers, and probably the most respectable body of religious men on the globe, for excellence of moral character and extent of information.

"But the *father* of this cause is now gone to receive the fruit of his labour. He died in peace, and at an advanced age, the natural effects of that incomparable mildness of temper, of that serenity of mind, of that conscientious discharge of duty, of that temperance, and that self-government, for which he excelled most other men since the apostolic age. The enemies of his faith have paid, unwillingly, a profound homage to the virtues of Theophilus Lindsey; and are ready to acknowledge, though without pleasure, the success of his invaluable labours. We hope that he has left many sons and brethren in the Churches of God.

"As for himself, though he is dead, he yet speaketh, (Heb. xi. 4.) He will speak to the day of final judgment. No time can destroy his memory. No devastation can cancel his writings. And if the promise of Christ be true, and

surely all the promises of Christ are so, that the gates of Hell shall not prevail against his Church, which is founded on the confession of Peter, that Jesus is 'the Christ, the Son of the Living God,' not God; (Matt. xvi. 16.) if this promise can be relied on, the followers of Christ, instructed by by this disciple, whom he loved, will leave a succession of those who will bear testimony to the truth till the *consummation of all things*.

"Let this event awaken in us a zeal for the cause of God. Let it raise in us a desire to be instructed in the Scripture by the writings of this venerable father, of which his *Apology* and *Sequel*, his *Conversations on Christian Idolatry*, his *Vindiciæ Priestleianæ* and his *Letters to the Students in Divinity*, at our Universities, may be ranked as the principal. Let it excite in us a curiosity to know his character and history, who was a *burning and shining light*. In him met together the good man, the mild Christian, the zealous and enlightened instructor, the holy and faithful theologian and reformer."

BIBLICAL CRITICISM.

VINDICATION OF ARCHBISHOP NEWCOME'S RENDERING OF MATTHEW VII. 27. VIII. 15.

It would not be difficult to prove that the primate has consulted euphony and correctness in most of the instances, on which W. H. has animadverted, (M. R. Vol. iii. pp. 675—77.) I shall confine myself, however, to two passages:

Matt. vii. 27. The *streams* came. "Why not," asks W. H. "the *rivers* or the *floods*?" Now, without accumulating authorities on this point, I answer, in the words of Mr. Wakefield, "a flood, or torrent, occasioned merely by excessive rains, is not called ποταμος, but χειμαρρος." (Notes in Com. on Matthew, p. 114.) Add to which that the scenery in this comparison, is probably, borrowed from Judæa, where strictly speaking, there was but one *river*, the Jordan: so that there is a particular propriety in the use of the term *streams*, which here denotes mountain-streams, swollen by the rain. In this sense too, the word frequently occurs in Homer; as may be seen by any one who will take the trouble of consulting *Seber's Index*.

Matt. viii. 14.—*lying on a bed.*—"There is no mention," says W. H. "of a bed in the text." With due submission to him, this idea *is* included in the expression. I request the biblical student to consult Schleusner, (in verb. No. 15) who observes concerning the term used by Matthew, "speciatim de *ægrotis* usurpatur *qui lecto sunt afflixi*." Let me also refer to Stutter's Translation of the gospels into Hebrew, the Italian translation by Diodati, Wakefield's translation, (both editions) Pearce's Commentary and Kenrick's Exposition. (in loc.) And, if I mistake not, Mr. Wakefield has somewhere made a very apposite reference to the following line in Horace:

"Trans Tiberim longe *cubat* is, prope Cæsaris hortos".

Sat. i. 9. l. 18.

N.

THE DESIGN OF THE IMPROVED VERSION EXPLAINED, IN REPLY TO OBJECTORS.

To the Editor of the Monthly Repository.

SIR, *January*, 16, 1809.

Every new publication is open to the strictures of fair and liberal criticism, nor does the Improved Version of the New Testament expect or desire exemption from the jurisdiction of that respectable court. It is, however, reasonable to require of those who constitute themselves the umpires of literature, that they should at least understand the nature and design of the work which they profess to criticise, and that they should not pass a censure upon authors for not performing an office which was avowedly without the limits of their plan. Had your learned correspondent, W. H. who delivers his critical dictums with a tone of authority, "as who should say I am Sir Oracle," condescended to read the reports of the society previous to the publication of the Improved Version, I flatter myself that his *expectances* would not have been screwed up to so unreasonable a height, that his *patience* would not have been put to so severe a trial, and that his disappointment would have been less *egregious*. He would then have been apprised that the editors of the Improved Version never proposed to give to the world a new translation of the New Testament, nor even to correct all the *buts*, and the *ifs*, and the *thes*, and the *thats* of the version which they adopted as the basis of their improvement.

The plan which they proposed and pursued, was to select a version of acknowledged merit, and into this version to introduce no change but what appeared necessary to their main design. They were solicitous to avoid giving the version so selected a motley appearance, by introducing a number of minute verbal alterations, and were also scrupulously exact in noticing every deviation from the adopted text, and in setting down the words of this translation in the notes of the Improved Version, so that every reader might be enabled to form his judgment as to the propriety of the alteration, and that those who wished for no change, might be in possession of the complete text of the Primate's version, which was then out of print, and not likely to be speedily, if ever, republished. To this text, thus sparingly corrected, the editors of the Improved Version have subjoined notes for the purpose of defending their own variations where they occurred, and of enabling the unlearned reader to comprehend the meaning of the obscure and figurative language of the New Testament, the misunderstanding of which has given birth or countenance to the popular corruptions of the Christian doctrine.

Upon this plan, the editors of the Improved Version do not conceive themselves to be responsible at the tribunal of criticism, for any errors verbal or otherwise, which may appear in the Primate's text. But with regard to the nature and extent of their plan, the mode of its execution, the propriety of the alterations, and the correctness and pertinancy of their notes, they are certainly

amenable to critical justice, and they will gladly avail themselves of every judicious animadversion, whether from friend or foe, whether offered with a candid or uncandid temper, whether it may appear in an Evangelical Magazine or in a Monthly Repository.

The field is still open for those who are not satisfied with the simplicity of Archbishop Newcome, or the correctness of Mr. Wakefield; and the thanks of the Christian world will be due to any person who may produce a version more nearly approximating to verbal accuracy than any which now exists. But I must be permitted to observe that no version how immaculate soever, can be rescued from such kind of criticisms as those of your correspondent. W. H. observes that he thinks the word *wilderness* better than its substitute *desert*, and that the phrase *is at hand*, is quite as good as that of *draws near*. Now though my ear, like that of your correspondent, is rather disposed to prefer the old *mumpsimus* to the new *sumpsimus*, yet if we were to publish a new and professedly correct translation, in which we should retain our favourite antiquated words, and phrases might not another critic of equal learning and taste remark, that the modern word *desert*, would be better than *wilderness*, and that the phrase *draws near*, is less colloquial than *is at hand*? And who is to judge between us? The same observation may be applied to the criticism which would retain *generation* in lieu of *offspring*, *wrath* instead of *anger*, and *hewn down* instead of *cut down*. But of such kind of criticism, depending solely upon arbitrary taste, and accidental association, there appears to me to be little use, and no end.

Your correspondent seems to have formed a great antipathy to the pronoun *that*, and is disposed in all cases to make it give way to its rival *who*. I do not know that I disagree with him in this point, which is however a nicety in which eminent grammarians have differed. But at any rate I would not introduce the alteration into the Primate's text, because he has expressed his approbation of the "relative *that* before a vowel, instead of *who*, though some have professed to restrain the former to things without life." Historical View of Bible Translations, page 289. Upon the whole, therefore, it appears that the greater part of your correspondent's observations are irrelevant to the subject, and in allusion to the just remonstrance of affronted THAT, in reply to the unreasonable petition and complaint of the Sieurs WHO and WHICH, it is evident, *that that, that that gentleman has advanced is not that, that* the nature of the case required.

To your ingenious correspondent, "Theologus," I would whisper in the ear that the true reading in 1 Tim. i. 4. is οικονομιαν *dispensation*, and not οικοδομιαν, *edification*, and consequently, that the translation in the Improved Version is correct, and that his own is inadmissible. With respect to the strictures of this learned writer upon other passages, the same reply is applicable as to those of W. H. The editors of the Improved Version do not hold themselves accountable for any thing in the work but their own variations and notes. Their design

was to improve, not to make perfect. Permit me, however, to remark, that I have no doubt that the apostles in their writings often alluded to the Gnostic heresy, and perhaps more frequently than has been generally noticed; but I cannot think that their imaginations were so completely haunted and disturbed with the silly dreams of those pretended philosophers, as that of your respectable correspondent.

As your candid correspondent, P. H. has produced the words of Origen himself, your readers will be able to judge how far the author of the note alluded to by him has stated the sentiments of that father correctly. To me it would appear a most frivolous observation, that God only knows who was the apostle's amanuensis, in writing the Epistle to the Hebrews. The same might be said of every other epistle, excepting the Epistle to the Galatians, which the apostle wrote with his own hand, and that to the Romans, in which the amanuensis announces his own name. To me it appears clear, that Origen means to say, that some pupil of the apostle's, well instructed in his master's doctrine, had written a letter, which might be called Paul's, because it contained nothing but what Paul had taught; but who this writer was, could not then be ascertained. And to this opinion of the learned father, I am disposed to subscribe.

I am, Sir,

Your humble Servant,

One of the Editors of the Improved Version.

STRICTURES UPON THE IMPROVED VERSION.—1 TIM. III. 16. AND IV. 1.

For the Monthly Repository.

1 Timothy, iii. 16.

The editors of the Improved Version have rendered this verse in the following manner, *And without controversy the mystery of godliness is great: He, who was manifested in the flesh, was justified by the spirit, &c.* adopting ὃς εφανερωθη εν σαρκι; for the common reading, Θεος εφανερωθη εν σαρκι. Now, without insisting on the authority and number of ancient manuscripts, I propose to shew, that the vulgate Greek text is the correct one, and that the version before me is a palpable deviation from the meaning of the writer. I rest my argument on two considerations. If ὃς be adopted, the passage is not *Greek*: for it has no *antecedent* whereby the subject described is ascertained. Indeed, when ὃς is used in the sense of ὁστις, or ὁσος, *quicunque, whosoever*, it may contain the antecedent in itself, and be therefore a nominative case to two or more succeeding verbs; but I should be glad if the patrons of this version produce a single instance either in the New Testament, or in any other Greek, where ὃς, without being limited by a preceding noun, is used in a definite signification, and made a nominative to more than one verb.

The Primate and his editors, it is true, refer to Mark iv. 25. and Rom. viii. 32. for authorities; but the passages are not in the least similar to that in question. If the apostle had intended the sense put upon the words, he would have thus written, Ὃς φανερωθεις εν σαρκι ; εδικαιωθη εν πνευματι : the first clause would thus express the subject of what is predicated concerning it in the second and subsequent clauses; and this form is a very common usage in every Greek writer. The Greek text, adopted by the editors, would be literally thus: "And without controversy, the mystery of godliness is great: who was manifested in the flesh, was justified by the spirit," &c. which, if it be any sense, is a sense very remote from the meaning of St. Paul. And this brings me to my second argument.

The false teachers, to whom the writer alludes throughout this epistle, prided in their superior wisdom, and pretended to teach the deepest mysteries, while they affected to despise the apostolic teachers for the plainness and simplicity of their doctrines. It is to this leading feature in the character of the impostors, that the apostle here glances. *The mystery of godliness is confessedly great;* as though he had said, "The doctrine of the gospel, which the deceivers from purposes of fraud and lucre, hold forth and teach as mysterions, is, I acknowledge, a great mystery." He then proceeds to shew in what the mystery consisted, and with his usual energy and dexterity, places it on those very points of faith, which were denied by the Gnostics. Mystery, according to Paul and his divine master, was a *comparison* or a *parable;* See Matt. xiii. 12. Rom xi. 25. which had an external literal sense, and an internal moral one. On one side of the comparison it was, therefore, apt to appear paradoxical or contradictory, but just and true in the other. The leading idea of deity is exemption from *death;* hence θεος often meant *immortal**, and thus stood opposed to σαρξ, which is liable to corruption.

While the Gnostics maintained that the Christ was a God, they denied that he had a real human body, or in the language of that age, that he came or appeared in the flesh; they also denied that the spirit justified his claims by his resurrection from the grave and ascension into heaven; whilst actuated by Jewish bigotry, they endeavoured to oppose the preaching and reception of his gospel in the world at large. These are the dogmas, at which the apostle appears to me to glance: and his meaning is to this effect: "The mystery of the gospel, so far from being what the false brethren pretend it to be, is the very reverse; Christ was a real man, and therefore *mortal*, and proved the divinity of his mission byh is triumph

* Thus in Bion Idyl, i. 50, θεος εμμι means *I am immortal, and cannot die;* so also Sophocles, saying that the laws of Jupiter were not liable to corruption or change, writes μεγας εν τουτοις θεος ουδε γηρασκει, *A great God exists in them, nor does it decay with age.* The apostle, in ascribing θεος to Christ, defines his meaning by premising that he uses the word in a mysterious or figurative sense, and opposing it to σαρξ, a principle of corruption.

over death; he was therefore *mortal* and *immortal:* though condemned as an impostor, and rejected as a crucified Saviour, by some of his pretended followers, yet the holy spirit justified his claims by his resurrection: though he did not, in indignant triumph, shew himself after rising from the grave to his enemies, he appeared to his apostles: though rejected by the Jews, he has been proclaimed as a Saviour to the Gentiles, and embraced as such by the world: and though he ascended the cross in pain and ignominy, he ascended to heaven in glory."

From this explanation it appears that, while Paul asserts the doctrine of Christ to be a great mystery, he meant to inculcate that there was no mystery at all in it; that it was founded on a few well-attested facts, namely, the crucifixion, resurrection and ascension of Jesus. The mystery was only a figure of speech, and consisted in ascribing to Christ the apparently contradictory properties of θεος and σαρξ, *divine* and *human*, *immortality* and *corruption*, and in the opposition, which each of the succeeding clauses bears to ideas not expressed but understood.

In chap. iv. 1. the clause "doctrines *concerning* demons," should, I conceive, be "doctrines of demons." For it does not appear that the Gnostics taught any thing concerning demons; but it does appear that they taught doctrines, which they pretended to have been inspired by demons, or a divine spirit different from the Creator. Under the authority of such inspiration, they affected to curse the man Jesus, while they embraced the God within him. See 1 Cor. xii. 3. And it is remarkable that in that chapter, the apostle asserts again and again, that there was but *one* divine or holy spirit.

By the claims which they thus laid to inspiration, they imposed upon their followers, and seduced others from the truth: and hence the propriety of the caution which John, 1 Epist. chap. iv. 1. thus gives: "Beloved, believe not every spirit, but try the spirits (those spiritual doctrines) whether they be of God: because many false prophets are gone out into the world."

As such impostures, committed to writing, were in circulation, many well-disposed persons were in danger of confounding them with the genuine words of inspiration; the apostle Paul therefore lays down this criterion, which gives his advice the stamp of divinity and truth. "All scripture," says he, "given by inspiration of God, is also profitable for doctrine, for reproof, for correction, for instruction in righteousness." As though he had said, "Be not deceived by falsely inspired writings; these only subserve the immoral purposes of their base authors; whereas such scriptures as are really inspired of God, have this mark of genuineness upon them, that they discourage vice and edify in virtue."

THEOLOGUS.

REVIEW.

"STILL PLEAS'D TO PRAISE, YET NOT AFRAID TO BLAME."

POPE.

Institutes of Biblical Criticism; or Heads of the Course of Lectures on that subject, read in the University and King's College of Aberdeen. By Gilbert Gerrard, D. D. Professor of Divinity, and one of his Majesty's Chaplains in Ordinary in Scotland. Edinburgh: printed. Sold by Murray, London. 8vo. pp. 471. Second Edition.

THIS work, of which we are happy to announce a second edition, is described by its author *, as "an attempt to reduce the general principles and rules of sacred criticism to a regular system." It consists of a series of propositions, which are duly arranged under several heads and chapters, and numbered in succession. To many of them references and illustrations are subjoined.

The Professor begins with some remarks on the importance of his subject, and then divides it into two parts, the *sources* and the *objects* of biblical criticism. Under the former, he treats of manuscripts and editions, the original languages, the kindred languages, versions, the occasion, scope and other circumstances of the books of scripture, comparison of scripture with itself, ancient history and manners, ancient learning and opinions:—under the latter, he takes a pretty comprehensive view of emendatory and of explanatory criticism, pp. 3—229.

As no use can be made of the manuscripts and editions of the scriptures without a knowledge of the original languages, we are doubtful whether the order of the two first sources of biblical criticism should not have been inverted. Following, however, that which Dr. G. has chosen, we find him considering the authority of manuscripts, laying down good rules for judging of it, and then pointing out the ends to which manuscripts should be applied, and the manner of applying them with most advantage. With conciseness and ability he represents the necessity of correcting the printed editions of both the Old and the New Testament by manuscripts, giving it as his opinion that a much correcter edition of the scriptures than any extant may be obtained, and would be very desireable; and illustrating the utility of the Samaritan Pentateuch as an instrument for ascertaining the true reading in the books of Moses. pp. 3—25.

We heartily wish that the author's observations on the neces-

* In the dedication to Herbert Marsh, B. D. (It should be D. D.)

sity of a knowledge of *the original languages* of the scriptures to the teacher of religion, and on the disgrace of being constrained to take the sense of these writings wholly upon the authority of others, were impressed in indelible characters on the mind of every Christian preacher and of every student for the ministry. The Professor's remarks on the Hebrew and Greek tongues, as objects and implements of biblical criticism, are also well deserving of attention. pp. 25—58.

"Some," says the learned writer, (No. 91) "have ascribed the invention of language wholly to the natural powers of men;" and he refers us to Lactant. de cultu. §, 10. Our readers, however, must not suppose it to have been the opinion of this father that language had only a human origin, for, in the passage before us, he details and exposes the sentiments of others concerning the rise and progress of society, and his words should be compared with those of Horace in Sat. L. i. 3. ll. 99. &c.

To the list of learned men (p. 53.) who have successfully applied their classical knowledge to an elucidation of the phraseology of the New Testament, the name of Wakefield might with propriety have been added; and some assistance may be obtained from his valuable *Directions for the Study of Divinity*. Under No. 167 a reference might have been given (for the meaning of σὺν νικῃ, 1 Cor. xv. 54.) to Marsh's Michaelis, pp. 120, 127. 393, 394, of vol. I.

We agree with our author as we accompany him in his observations on *the kindred languages*, that the Rabbinical Hebrew ought not to be altogether despised: indeed, we are of opinion that its phrases will be found more useful in interpreting some parts of Paul's epistles than the bulk of commentators seem to be aware. (p. 61.)

Dr. G's suggestion respecting a careful collation of the editions of the LXX with the MSS occurred to the late Dean Holmes, and was acted upon by him; but his lamented death interrupted the undertaking and delayed the publication. To the value of this version we are by no means insensible; yet we view its most important use as consisting in the light which it occasionally throws on the language of the Christian scriptures. The Professor seems to have good reason for thinking favourably of the Vulgate (Nos. 242, 270.); and we have the satisfaction of perceiving that he is decidedly a friend to attempts towards a new translation of the sacred writings. (No. 355.)

We meet with much valuable information and with many judicious hints, in the chapter on the circumstances relating to the books of scripture. In page 117, however, a typographical error occurs, which quite destroys the propriety of an illustration, and for *looks* we should undoubtedly substitute *locks*. Dr. G., in page 118, considers all the authors of scripture as inspired; a doctrine which surely cannot be admitted without some deductions and restrictions. What evidence, for example, is there of the inspiration of the unknown writer of *Ruth*, or of that of the book of Canticles? We admire the good sense with which, as an illustra-

tion of No. 456, the Professor has stated two widely opposite expositions of Matt. vii. 24.

That the comparison of scripture with itself is a most important source of biblical criticism, we readily admit: but we are not so fully satisfied as to the legitimacy and force of the principle on which he makes it depend, viz. that the whole of the scripture was intended to be, and, as inspired, must really be, consistent. (p. 147.) In the first place, the fact of the inspiration is not granted, and cannot, we conceive, be proved to the extent contended for by this writer; and, in the next, even if it were, we do not see how it could be decisive in philological and verbal criticism. Hence we should rather lay down a different principle, and say that *books written in the same countries, on the same topics, in the same languages, and in nearly the same circumstances, may well be expected*, as the fact shews, *to throw strong light on each other*. "It is possible," observes Michaelis, "to doubt, and even deny, the inspiration of the New Testament, and yet be fully persuaded of the truth of the Christian religion."*

Our author's subsequent remarks in this part of his work are written in the spirit of the soundest criticism. Transubstantiation he properly regards as founded on a strictly literal interpretation of figurative expressions. (p. 161.) And whether this be not also true of certain doctrines which are current in the Protestant communion, he and our readers will determine. In his translation of John xvii. 2., ingenious as it is, we do not acquiesce. We submit to his reconsideration whether, besides an enallage, there be not a Hebraism, whether the use of the neuter for the masculine be not frequent in the New Testament, and whether the context do not shew our Lord's meaning to be *Gentiles as well as Jews?* (pp. 163, 164.)

"By civil history," says the Professor, "we mean a relation of actions and events:" it should rather be a *relation of actions and events performed and occurring among men in society*. A correct and well arranged work, for young persons, on the Geography of the Old Testament is still wanting; and we cannot but wish that it may be undertaken by Dr. Carpenter, to whom we are already indebted for a valuable introduction to that of the new. (pp. 165, 182.)

It may be doubted whether in 1 Tim. v. 23. an allusion be intended to the Essenes; this advice of Paul's seeming to be rather a prudential direction, suggested by his young convert's state of health. (p. 200.) For the meaning of *Gematria* (p. 212) Buxtorf's Lex. Heb. Tal. (p. 446,) may be consulted. Among the concordances of the LXX mentioned under No. 677, p. 220, is that of Abraham Tromm:—but the christian and the surname are so disjoined as to give them the appearance of standing for two distinct persons. Schleusner's and Bil'es Lexicons should not have been forgotten.

* Introd. to N. T. by Marsh, vol. I. p. 72.

From the sources our author proceeds to the objects of biblical criticism. (p. 227.)

Under this division of his work he considers pretty largely, and, on the whole, very satisfactorily, the subject of various readings. On Acts xx. 28. and 1 Tim. iii. 16. the student should, by all means, make himself acquainted with Griesbach's decision and authorities. We may remark, by the way, that this learned man retains the common reading in 2 Cor. v. 3., for which, however, the correction that Dr. G. seems inclined to adopt is substituted by Mr. Wakefield (Sil. Crit. P. I. § 44.), and that the reading of which our author approves in Ps. xvii. 11, is embraced by Moses Mendelsshon, in his excellent translation of the Psalms into German. (pp. 276, 277, 279, 281.) On 1 John v. 7. the evidence is stated with laudable conciseness and strict impartiality. (pp. 289—292.)

Dr. G. treats, in a long chapter, pp. 292, 370, on the explication of separate words. Here he is considerably indebted to Glass. Philol. Sacr., and without reluctance acknowledges the obligation. We differ from him (pp. 309, 310.) in the explanation of John xviii. 37, where, we think that, according to the Hebrew mode of speaking and writing, *being born* and *coming into the world* alike signify, "having a divine commission;" the same idea being expressed in some variety of language. The explication of combinations of words is the subject of the next chapter. Among the instances of defective punctuation, Luke xxiii. 32. should have a place; and we hope that in a future edition an illustration will be given of the statement in No. 989. (pp. 370, 396.)

In the remaining chapters are considered difficulties in the circumstances relating to the books of scripture; means of reconciling scripture to itself; seeming contradictions to reason and morality, to history and matters of fact, and complicated difficulties. (396 —.) Whether, as our author supposes, the scripture seems to take for granted the reality of magical operations, witchcraft, and dæmoniacal possessions, the readers of the late Mr. Farmer's incomparable works will best judge. (Nos. 1200—1202.)

If our engagements permitted, we should with pleasure extend our observations on the very seasonable and useful publication that has thus come under our review. Its defects and inaccuracies bear a small proportion indeed to its excellencies; and we recommend it as a *vade mecum* to the student in divinity, who by a judicious use of these Institutes, of Kennicott's Hebrew Bible, Griesbach's Greek Testament, and Marsh's Michaelis, will become not a little accomplished as a sacred critic. Such works, however, must not be merely read, they must be thoroughly digested; nor can they be advantageously taken up without considerable proficiency in a knowledge of the languages.

We conclude in Dr. G.'s words addressed to his pupils, "Theology immediately derived from the scriptures, will be simple and wholly practical."

POETRY.

TRANSLATION OF MILTON'S ITALIAN SONNETS.

[*From the* Times *Newspaper of Dec.* 28, 1808.]

The Italian Sonnets which were written by MILTON, have, so far as I know, never made their appearance in an English dress till the late posthumous publication of Mr. COWPER'S translation of them, along with the Latin Poems of the same great author. With the merit of this work I am unacquainted, as I have never yet seen it; and it is therefore with no view to enter the lists of competition, or to challenge comparison, that I venture to send you a Translation which I have long had by me, of the five Italian Sonnets only.

The original poetry is of that kind which the French call *alambique*, and the English, metaphysical; of which, the *best* specimens, if a term implying praise may be used, are to be found in COWLEY. It is more calculated to play round the head than to reach the heart, and consists of ingenious conceits, drawn from the operations of nature or the acquisitions of science, of remote illustrations supplied by theoretic contemplation and abstruse studies; is in its essense, purely artificial and factitious; and, without the power of affecting us by its simplicity, frequently surprises us by its ingenuity. This kind of poetry, which Dr. JOHNSON says was immediately derived from MARINO and his followers, may not improperly be termed scholastic, as it deduced its primary origin from the doctrinal subtleties and nice distinctions of the schools. Not one line of it is to be found in TIBULLUS, the most easy and natural of all amatory poets. And even of the conceits of OVID, it must be said that they consist more in antithetical expressions, and quaint terms of language, than in philosophic smiles or metaphysical allusions.

The task of translating five Sonnets was not a long one; but the rules prescribed were rigid. A Sonnet in English contains fourteen lines, as well as a Sonnet in Italian. I was therefore confined to the same number of lines as my original. In addition to this, I thought it likewise necessary to adopt the same recurrence of rhymes with him; which imposed if possible, a still greater restraint. And lastly, I endeavoured, as much as I was able, to give the manner of the great Author whom I was translating, as it appears in his other *minor* works; so that the Sonnets subjoined, might read like what MILTON would have written, if he had chosen to write them in English.

ALTARBORIANO.

I.

Sure sweetest lady, whose most honour'd name
Rhine's grassy vale reveres, and proud alcove,
No manly passion can that bosom move,
To which thy spirit imparts no tender flame;
That gentle spirit, whence Cupid takes his aim,
And shoots what Poets call the darts of love,
Thy gifts and graces, which his armoury prove;
Whence Virtue's self may lovelier honours claim.
When aught of converse sweet, or jocund song,
Song that might move the knotted mountain trees,
Falls from thy lips, let each of sound and sight
The entrance bar, if hopeless thee to please:
'Tis only heaven can save the youth, who long
Hath cherish'd in his breast the soft delight.

II.

As some exotic plant, borne far away
To Northern mountains, from its native bow'r,
The virgin tends at evening's blushing hour,
Fearful it's softer beauties to display,
Where the sun shines with less indulgent ray;
So on my tongue hath love's creative power
Waked of Italian speech the tender flower,
And ope'd its richness to the Northern day.
Majestic sweetness! 'tis of thee I sing,
For so love wills, who never will'd in vain,
And Thame's proud banks with Arno's numbers ring,

Ill understood by Albion's sons, the strain.
Oh may my breast so rude, and heart so slow,
A fertile soil on Heaven's fair flower bestow.

III.

With wonder let Deodatus be told,
That I so stern, who ne'er love's power confess'd,
To whom his wiles and weapons were but jest,
Now fall the victim of the urchin bold:
'Twas not the vermil cheek, or locks of gold
My heart enthrall'd, and tamed my stubborn breast;
But some new goddess, who, for ever blest,
In foreign beauty chose her form t'unfold:
Her port majestic, and her sparkling eyes
Darkly serene; persuasion from her tongue
In various language flows; and with surprize
The moon might stop, and listen to her song.
So warm the flashes which her eyes impart,
They melt their passage to the coldest heart.

IV.

Yes, dearest maid! those eyes so heav'nly bright
Must be my sun: just as he sheds his ray
On the lorn traveller, that haps to stray
O'er Barca's sands, they shed on me their light:
Meanwhile a vapour bland, too pure for sight,
(Which I not know toname, but lovers say
"It is a sigh") where'er thy eye-beams play,
Springs upwards, but alas! too dank for flight,
Parts sinks abortive on thy lover's heart,
And chills and freezes all within his breast,
Whilst to his eyes ascends the lighter part,
And oft, full oft, at the still hour of rest
Drops thence in showers of tears, till thou, my fair,
Com'st crown'd with roses, to dispel his care.

V.

A gentle youth, a fond and simple lover,
Oppress with doubts, unknowing where to fly,
This present makes with deep humility,
—His heart—a truer, you will ne'er discover,
More brave, or good, from her it loves no rover;
Playful in thought, yet prudent; can defy
The world's rude buffets; Heaven's harsh minstrelsy
Hear unappal'd, with virtue arm'd all over.
Far from the boisterous and the envious crew,
The hopes and fears that witch the vulgar brain;
But deeply smitten with the tuneful art,
Friend of sweet song, and of the muses train;
One only spot but little strength can shew,
'Tis that where Love hath fixed his cureless dart.

SONNET TO THE MEMORY OF THE REV. THEOPHILUS LINDSEY, A. M.

Lindsey! the grave that bears thy honour'd name,
I deem not, erring, thy eternal home:
From heav'n I hear a gladsome voice proclaim,
That man shall rise immortal from the tomb.
What, though thou sleep till earth's predicted doom,
Virtue and truth shall guard thy spotless fame;
Still shall thy page some wilder'd mind illume,
Still prompt the pious hope, the generous aim.
May I like thee, the Saviour's steps pursue,
And trace the paths of peace thou well hast trod,
Thy friendship then in climes of bliss renew
Where, pure in heart, thou shalt behold thy God:
Now onward press, by thy example fir'd;
They mourn the dead, who live as they desir'd.

J. T. R.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

THE INQUISITION IS DESTROYED. The word has passed the lips of the great conqueror, and it will long be remembered not only in Spain, but in every part of the Christian world. "I have abolished, says the emperor of the French, that court, which was a subject of complaint to Europe and the present age: Priests may guide the minds of men, but must exercise no temporal or corporeal jurisdiction over the citizens." These are words of truth; and we lament, that it should ever have been necessary to receive them from the mouth of a conqueror, and that the commands of the Prince of Peace, the Saviour of mankind, have had so little influence over those, who pretend to be his disciples. Our Saviour had told his disciples, that the gentiles exercise lordship over one another, but he expressly forbade it in his community. Yet in spite of this command, a most intolerable tyranny was erected in the Christian church. A set of men calling themselves priests, have usurped a dominion over their brethren, and exercised it in the most violent and bloody manner, by fire, by sword, by solitary imprisonment, by various tortures of the body, and impudent sentences of excommunication. In Spain, this tyranny was at its height: the country was over-run by a set of lazy idle priests and monks, who battened on its wealth, destroyed the fruits of industry, and prevented the improvement of the mind. The abolition of this tyranny will produce important effects. No longer will the Spaniard be afraid of having the gospels in his possession; he will not dread the spy of the Inquisition; he will be enabled to instruct his children in those truths, which are for their happiness here and hereafter.

Not only is the dominion of proud and lazy priests abolished, but Buonaparte has expressed his determination to diminish the number of monks. In fact we cannot doubt, that a very great reform will take place in the church establishment of Spain: monasteries will be suppressed in great numbers; and, if monkery is not entirely destroyed, it will be by degrees so reduced, that we may entertain hopes, that in a few years it will be entirely extinguished. These are great and important facts in the history of mankind. However we may lament as citizens of this country, the influence that the French have acquired, we cannot but rejoice, as citizens of a heavenly state, that institutions, diametrically opposite to Christianity, should be destroyed. It is not so much an object, by whom they are destroyed as that they are destroyed: and we have no reason to believe that, if the power of Ferdinand had been established, they would have been destroyed.

We may conclude this from the first article of the capitulation of Madrid, which stipulates not only, that the popish should be the established religion, but that no other should be legally tolerated. What a degradation this of the human mind! How grossly must the inhabitants of Madrid have been deceived by their priests and monks! What! no toleration to others! Must your children be brought up in error, and must they never have an opportunity of coming to the truth? Unworthy men! unworthy of the Christian name! If ye will not tolerate others in the most important right, belonging to man, who can lament your destiny, if ye become the objects of the most afflicting civil tyranny? It is needless to say, that the article was granted, and that the conqueror pitied the ignorance and bigotry of a subject people. If no other religion however is legally tolerated, individuals will still be at liberty to pursue their own thoughts, unmolested by the priest, who will not have the power to compel him to frequent his place of worship, and fall down on his knees to dressed up dolls, and the various abominations of a popish church.

The events, that have led to this state of things, are most extraordinary. Six months ago, nothing could be expected but that the French would shortly be driven out of Spain, and that the En-

glish and Spaniards acting together, would fortify the passes of the Pyrenees, and prevent the entrance again into Spain of the French army. To the surprise of all Europe the opportunity was lost. The French retained a small territory under the Pyrenees, and there they remained unhurt. No attempt was made by either the English or the Spaniards to drive them out of the country or to seize the passes. The summer was suffered to elapse without effort, and in the autumn the English were in Portugal, setting free the French from that place, or at the extremity of Gallicia, out of the reach of beneficial service to Spain. Buonaparte on heading his army, quickly destroyed the Spanish armies on his right and left, and marched with great rapidity to the capital, which surrendered in a few days by capitulation. Here he made a grand review of his troops, and sent off a detachment against the English, who had effected a junction on the borders of Gallicia and Leon. The great force of the French compelled them to retreat to the sea-coast; and pursued by the corps under Marshal Soult and the detachment from the grand army, they with great difficulty, loss and fatigue, sheltered themselves in Corunna, and prepared to re-embark on board their transports, which arrived off the town about the same time that the advanced guards of the French were seen on the summits of the hil s around it.

A melancholy day afterwards ensued. The troops were to be embarked, and the French were expected in great force to prevent it. The embarkation was effected with great skill and prudence, and the general provided every thing for the safety of his army in a manner which will ever do honour to his memory. Before it could be completed, the French made an attack on the troops that covered it. They were met by the English with all that determination and bravery, which is familiar to our countrymen, and which will at all times, if fairly conducted, render them superior to much more than equal numbers of the French. A real general was now at their head, and he acted with the spirit that he had displayed throughout an active life of military service. Led on by him our troops repulsed the French in every direction, but the victory was purchased at a very dear rate. We lost the brave general Moore. He was brought down by a cannon ball early in the day, and expired soon after, with the satisfaction however of knowing, that he died in the performance, to the utmost, of his duty to his country; that victory had crowned this last effort; and that the embarkation was completed. The victory over the French was so decisive, that not a man appeared to obstruct our troops for upwards of twelve hours after the engagement.

Thus ended this disastrous expedition, and with it all hopes of opposition to Buonaparte in the north of Spain. The southern part is still unhurt, and they are preparing, it is said, for a most warlike defence; but the numbers and discipline of the French forbid us to entertain any expectation of success. Flushed with victory, Buonaparte will rapidly appear among them. His decrees will have created a division of sentiment. Ill success will have ripened jealousies among the commanders. They have a numerous population, but the opportunity has been lost of rendering it energetic; and a crucifix and a waxen doll are but bad shields against the bayonets of Buonaparte.

The fate of the Spanish colonies naturally excites attention. They were more bigoted than the mother country, and afforded a considerable revenue to the see of Rome by the purchase of its beads and rosaries, and indulgencies, and such like mummeries. Already they have partaken of the confusion of Spain. Attempts have been made to bring them over to the influence of the French, but they seem in general to have remained steady to the banners of Ferdinand. The part they are now to take is uncertain. The probability is, that they will form independent states, for whilst the English retain such an influence at sea, it will be impossible for the French to interfere with their governments. In this case, great advantages will be held out to the commerce of this country, and by England being the early protectress of Spanish America, a trade may be established that will be mutually beneficial to both parties. We shall rejoice if it tends to break the chains of superstition, and to bring the poor Indians to the knowledge of true Christianity. Assuredly Providence is preparing great events that will console the present afflicted church.

Not only in Spain, but in other quarters, the work of revolution is going forward. At Algiers, they have murdered their Dey and set up another. Such work is frequent with men who are guided more by their passions than their reason, and have no idea of forming a government on a fixed and steady principle. At Constantinople, a similar revolution has taken place. The Janissaries fomented it, and have overthrown the plans of the late Vizier, who seems to have been actuated by good views for his country. It was his intention to introduce the European tactics, by which alone can their government be supported. But ignorant people cannot bear the name of innovation, and it is easy, with a cry of that kind, to excite a spirit of discontent. The Vizier fell a sacrifice, and the empire is in a state of confusion. What will be the result time must disclose; but these things weaken that tyrannical government, and prepare its downfal, and when the affairs of Spain are settled may call the great conqueror into that quarter.

In Europe, tranquillity reigns, except in the quarter we have mentioned. Sweden begins to respire, and it is reported is likely to make up her differences with Russia. She has suffered enough for the part she has taken in the agitation of the Continent, and may end with a rupture with Great Britain.

Such is the state of the civilized world. War, bloodshed and tumult form the most prominent feature in it. America presents to us a very different picture, and one whence the human race may draw some hopes of consolation. Very animated debates have taken place in the Congress of the United States, on the subject of the embargo. It was fully and freely discussed. The inconveniences attending it were plainly stated. The commercial towns naturally looked to their peculiar interest, and made a great stir upon this occasion; but their efforts were in vain, and the continuance of the embargo was carried by a considerable majority. Thus America is determined not to enter into the foolish squabbles of Europe; and, as neither of the contending parties would consult her interests, nor bend in the least from their pretensions, she has taken the wise part of abstaining from murder and bloodshed, and will rather forego the advantages of commerce, than purchase them at the immoral risk to which the world has been so long habituated. This decision is of high importance to the world, and time will determine on the practicability of similar methods to avoid a war, which may in the end throw into disgrace that contemptible mode of deciding a difference of opinion.

An unpleasant circumstance has arisen in Jamaica, which produces dissention between the Governor and the House of Assembly. The Commander in Chief, it seems, has refused to the Assembly the documents on the court-martial which tried the mutineers in the black regiment who murdered some officers, and has also prohibited his officers from giving any evidence relative to the transaction before the bar of the house, and has refused himself to obey the summons to appear before that bar. The Governor has, in a message, approved of this conduct in the General, and, in consequence, both the General and Governor have been declared by the House guilty of a breach of its privileges. The Speaker also issued a warrant for the apprehending of the General, and bringing him to the bar; but its operation was suspended by the Governor calling the House before him and proroguing it. The island is in consequence in great ferment, and its business suspended; and serious inconveniences will be felt, if a good understanding is not speedily restored between the parties at variance. On the right of the case we will not pretend to determine; but it must be lamented that the Governor did not rather mediate between the Assembly and the General, than involve himself in so serious a censure from the legislative body of the island.

At home, the meeting of Parliament naturally brought before the public view the chief objects that have lately been so interesting to the country. The King's Speech enumerated them, and was marked by his disapprobation of the Convention at Cintra; his determination not to abandon Spain; his refusal on that account to commence a negociation with the Emperors of France and Russia; and his call for aid to the King of Sweden. The Address was moved by Lord Bridgewater and seconded by Lord Sheffield. Earl St. Vincent gave his opinion plainly and fully of the total incapacity of Ministers, whose continuance in power would be the ruin of

Earl of Liverpool.

the country. Lord Grenville reprobated the sending of a large army into the interior of Spain, and deprecated a rupture between this country andAmerica. He reprobated in strong language the principle of retaliation laid down by Mr Canning, and feared that we should be reduced to the state of Prussia, if we sent more troops into Spain. Lord Liverpool vindicated Ministers in their Spanish arrangements, and justified the expedition to Portugal. Lord Moira thought that a large army ought to have been sent to Spain to secure the Pyrennean frontiers; laid the fault of the Convention of Cintra on the Ministers; and reprobated their conduct towards the city of London. The Chancellor disclaimed, on the part of Ministers, all hostile intentions against America, and declared it to be their most anxious wish to live in peace and friendship with all nations. Several other lords spoke, and the Address passed without a division.

In the Commons, an Address was moved and seconded in the usual manner. Mr. Peasonby led the opposition, and was vehement in his censures of Ministry, particularly ridiculing their conduct in sending a general to Sweden who was obliged to escape from our ally in disguise, and reprobating their conduct in the answer to the City of London, void of that dignity which the occasion required. Lord Castlereagh vindicated the Ministers, and, to use an old proverb, gave the last speaker as good as he brought, retorting upon him as much ridicule on the late ministry. He exculpated Sir J. Moore from blame in Sweden; exclaimed that in the commercial world France was left without the shadow of a name, (strange foolish vaunt!) and declared his readiness to meet his opponents on the propriety of the expeditions to Spain and Portugal. He justified the King's speech to the city of London, as necessary to check, *in limine*, addresses, which might be perverted to factious purposes. Mr. Whitbread endeavoured to impress the House with the awful state of the country, and the disasters attending the Spanish expedition. From the beginning of the Spanish business he entertained fears of an unhappy result, as the Juntas omitted, and Buonaparte seized on, those motives which could urge a people to take a decided part. Mr. Canning declared that Ministers felt that they had done their best, and were conscious that the failures, whatever they might be, were not owing to any want of diligence, activity and zeal on their part. He contrasted together the different opinions held by opposition on the proper conduct of the war, and he declared that his Majesty's Government had not now, nor had for some time, any objection that Sweden should make a separate peace as soon as it was found compatible with its own interests. Other speeches followed, which did not create much interest, and the Address in this House was carried also without a division. The parliamentary campaign has thus opened without affording any criterion of the relative strength of the two contending parties. Many objects of inquiry will be brought before the House, eagerly pursued and strenuously defended; and the documents produced on these occasions will be interesting to the politician. We shall notice the chief points as they occur, without any bias to either side, and endeavouring to state only the main strength in an argument, without regard to the quarter from which it comes. It may be amusing to see how the speeches are directed by the views of the speaker, but it is of more consequence that the judgment should be rightly informed. Measures, not men, must ever be of the greatest importance to the country.

OBITUARY.

Earl of Liverpool.

December, 1808, died at his house in Hertford-Street, May-Fair, London, at the age of eighty, the Right Hon. CHARLES JENKINSON, Earl of Liverpool. Though the first Duke of Leeds and the first Duke of Montague, both rose from private gentlemen commoners, yet few individuals in the history of this country have been elevated from a private station and a narrow for-

Earl of Liverpool.

tune, to greater honours than the late Earl of Liverpool. His outset in life was very obscure. He was the son of Colonel Charles Jenkinson, a descendant of the family of Jenkinson, of Walcot, in Oxfordshire. Born to little or no patrimony, he was destined for the church, and educated at Oxford, where he early displayed literary talents. Hence he was recommended as private secretary to Lord Bute, then lord of the ascendant and secret counsellor of the King; an appointment which brought him forward and made him personally known to his present Majesty, soon after his accession to the throne. Patience, perseverence, application and indefatigable assiduity in business, supplied in him the want of brilliant parts. In 1761 he was made Under-Secretary of State; he was Secretary to the Treasury in 1763 and 1764; in 1766 he was created a Lord of the Admiralty, and was a Lord of the Treasury from 1767 to 1773. In the above-mentioned year, 1766, he was appointed Chancellor of the Dutchy of Lancaster, and President of the Board of Trade, and also created a Baron by the title of Lord Hawkesbury. He was made Earl of Liverpool by Mr. Pitt, in 1796. No man more uniformly enjoyed the royal favour, and at the levee his Majesty's attention to him was always marked. Mason, in his *Heroic Epistle to Sir Wm. Chambers*, describing the circle at court and the anxiety of individuals to attract the attention of the Sovereign, says of the crowd composing it—

"Pleas'd with a single word, nor hope for more,
"Tho' Jenkinson is bless'd with many a score."

The King's favour was the reward of deference to his prejudices and concurrence with all his passions. The Earl of Liverpool was always an obsequious instrument in the hands of royalty. He was justly supposed to be the head of "the Family Party" behind the throne. He accumulated a large fortune in the course of a long life. He published several pamphlets on trade and economy, which shew an extensive knowledge of business, ingenuity and comprehension of mind. His last publication was "A Treatise on the coins of the Realm, in a Letter to the King," 1806. In his person he was above the ordinary size, and his manners were unassuming. A severe disorder in his bowels was the immediate cause of his death, which was probably hastened by the shock that he had received a few days before, when Lady Liverpool's dress caught fire and he was too much exhausted by illness to render her any assistance. He is succeeded in his title and estate by Robert Lord Hawkesbury, Secretary of State for the Home Department, now in his 38th year.

Mrs. Lloyd.

December 11, at Palgrave, in the county of Suffolk, died, Mrs LLOYD, the wife of the Rev. C. Lloyd. The situation in which she had been for many years placed, was arduous and important. In addition to the care of a young, numerous and increasing family of her own, she had to superintend the domestic concerns of a flourishing school of the first respectability. The accurate judgment, unremitting care and maternal kindness with which she performed her duty in this capacity, afforded perfect satisfaction to all concerned and secured their gratitude.

As a wife her memory will always be revered by him who knew her by that endearing name. Her loss to him is the loss of a steady, faithful and affectionate friend, and of a calm, dispassionate and judicious monitor. As a mother, her affection for her children, though ardent and uniform, was always tempered by prudence and judgment. In forming an opinion upon any subject, she exercised the most mature deliberation, but when once her conclusions were drawn, when the course of conduct which she ought to follow, was clearly ascertained, she pursued it with a perseverance which nothing could abate. In her were happily united, firmness of mind and suavity of manners. In all the trials and dangers of life, she was perfectly calm and collected, an entire stranger to every boisterous and angry passion. A character so amiable, so eminently and steadily virtuous could not fail to obtain universal respect and esteem. Every tongue is eloquent in the praise. Poverty blesses her memory and bedews her grave with the tear of gratitude. The powerful principles of rational religion, were the seed from which sprang such an abundant harvest of good works. Her God was her Father, and her brethren mankind. The first alarming symptoms of the fatal disorder which

Mrs. Lloyd.

terminated the life of this excellent woman appeared in August last, and soon deprived her friends of the least hope of her recovery. Of the last four months every day witnessed the gradual progress of her malady, and afforded proofs, from within and from without, that her dissolution was fast approaching. To her a scene of trial was a scene of glory. Sufferings unveiled the beauty of holiness which adorned the saint. Forbidden to indulge the dearest hopes, which animate the breast of a parent, those of seeing her offspring rise up to be blessings to the world, expecting every moment to close for ever her eyes on the objects of her fondest affection, amidst the pains and sorrows of a lingering illness. Though,

"Long at her couch Death took his patient stand,
"And menaced oft and oft withheld the blow,"

the days of her affliction passed away, and not a murmur escaped the lips of the dying Christian. With patience she ran the race that was set before her. However dark and rugged the path which conducts to the valley of the shadow of death, she trod it with a firm and unhesitating step. She has arrived at her destined goal and her reward is sure. This faint outline of character is drawn by one who knew her well, who has had many opportunities of observing and admiring her various virtues, whose tears on the present mournful occasion have mingled with those of her sorrowing family, and whose most earnest prayer is that his highly valued friend, to whose care so many helpless little ones are committed, may find strength and support equal to the arduousness of his important charge.

H. D.

December 29th, 1808, died after a short illness, at Pwlly pant, near Caerphilly, Glamorganshire, Miss ELIZABETH PRICE, aged 45, or thereabouts. Of this excellent Lady, we hazard nothing in saying that, in extent of religious knowledge, sincere piety, and amiableness of disposition and manners, her equal has seldom appeared in the Welsh dissenting churches. She possessed naturally a strong mind, which

Miss Elizabeth Price.

was highly cultivated by education, by close study, and extensive reading; and receiving religious impressions at an early period, she joined herself to a society of Particular Baptists assembling in the neighbourhood, at a place called Twyn Gwyn, but it could not be expected that such "a well-tuned soul" should long be able to bear the discordant doctrines and the wild fanatical practices * of that society. Accordingly, when the General Baptists began to spread in Wales, about ten years ago, she examined their doctrines (then almost every where spoken against) and publicly avowed herself a convert. This change brought her under many disadvantages with regard to public worship, as there was no General Baptist church within many miles of her habitation. She often attended the ministry of the Calvinists, but this she was at last constrained to decline, not merely on account of her esteeming their leading doctrines as unscriptural and irrational, but also because some of their preachers, when they knew she was present, would often make *plain* and *pointed allusions* to her in their discourses! A relief now and then offered when any of the General Baptist ministers, particularly the Unitarian missionaries, came her way; for them, she would procure leave to preach, in some place of worship in the neighbourhood, but it was generally attended with difficulty, as the uncandid and bigoted never failed to report her and the ministers who visited her as enemies to Christ, free salvation, &c. Latterly, the Wesleyan Methodists have had preaching in her neighbourhood; their preaching she constantly attended, "from a conviction," as she once expressed herself to the writer of this, "that though some degree of fanaticism may attach to them, they may do great good, as they are strenuous opposers of the Calvinistic decrees." In Miss Price's death, the cause of rational religion in Wales has sustained a great loss, and several eminent ministers in Wales and England have been deprived of a valuable correspondent. She used to write on all interesting subjects, particularly politics and religion, and the style of her letters would not disgrace the most celebrated female writers.

Trowbridge. D. J.

* Allusion is here made to *jumping*, which the writer of this article once saw at that place.

Dec. 1, 1808, at the Brades, near Dudley, WILLIAM HUNT, Esq.—a cordial friend of the uncorrupted doctrine of Jesus Christ, and one of its brightest ornaments. Few men have exhibited so completely benevolence of principle, of temper, and of manners: few have lived equally respected and beloved, or departed amidst such expressions of regret, from persons of all ranks in life, and of every denomination of religion.

Dec. 7th, at Stourbridge in Worcestershire, the Rev. THOMAS MOSS. B. A. minister of Brierly-Hill Chapel, in the parish of King's Swinford, and county of Stafford. This modest clergyman was the undoubted author of the poem generally known as "The Beggar's Petition," which as it came from his pen, was entitled simply, "The Beggar:" he wrote it in early life, and was not a little dissatisfied with the alterations which it received in passing through other hands. A copy of the original may be seen in Shaw's History of Staffordshire, under the article *Brierly-Hill*: and that it is with justice ascribed to Mr. M. further appears from the Gentleman's Magazine, Vol. lxi. p. 810.

Jan. 4th, 1809, at the age of 38, Mrs. KENRICK, wife of Mr. Archibald Kenrick, of West-Bromwich, Staffordshire. The death of so amiable and excellent a person is no common loss to her family: but it is a subject of unfeigned thankfulness, that the consolations of pure Christianity are felt in this house of mourning.

Nov. 24, 1807, Captain JOS. BRANT, a well-known polished Indian Chief, often in England. He took the disease which ended his days, at the Falls of Niagara. There were many amiable traits in his character. We should be obliged to any of our readers who would favour us with further particulars of him.

A COMPLETE LIST OF NEW PUBLICATIONS ON MORALS AND THEOLOGY IN JANUARY, 1809 *.

1. *Select List.*

Monthly Repository of Theology and General Literature, for the year 1808, 8vo. 13s. 6d. boards.

Intolerance the Disgrace of Christians, not the Fault of their Religion. By the Rev. Christopher Wyvill. 8vo. pp. 112.

Jesus of Nazareth the Son of Joseph. A Sermon preached on Christmas day, 1808. at the Unitarian Chapel, Belper, Derbyshire. By David Davies. 8vo. 1s.

Apostolic Directions concerning Female Education. A Sermon, preached at St. Thomas's-square, Hackney, to recommend a School of Industry, founded in that place. By S. Palmer. 12mo. 6d.

2. *Sermons in Volumes.*

Sermons by Benjamin Grovesnor, D.D. now first collected into a Volume, by John Davies; with a Recommendatory Preface, by the Rev. D. Bogue, A. M. 8vo. 9s.

Sermons and Lectures on Important Subjects. By Andrew Swanston. Vols. i. and ii.

Sermons, by the late B. Beddome. Vols. i. ii. and iii.

Practical Sermons, by the late Rev. J. Milner; with his life, by Dean Milner. Vol. ii. 8vo. 9s.

Sermons and Religious Exercises, by the late Rev. S. Lavington, of Bideford. 8vo. 8s. 6d.

Select Sentences from the Sermons of the Rev. W. Braithwaite, Minister of Hatton Chapel. 2s.

3. *Single Sermons.*

A Sermon, preached Nov. 16, 1806, the day after the Funeral of Sir William Forbes, of Pitsligo, Baronet. By Archibald Alison, L. L. D. F. R. S. Senior Minister of the Episcopal Chapel, Edinburgh.

The Charge delivered at the Ordination of the Rev. Alfred Bishop, at Ringwood, Hants, Sept. 8, 1808. by the Rev. J. P. Smith, D. D. together with the Introductory Discourse, by the Rev. W. Kingsbury; and the Confession, by A. Bishop. 1s. 6d.

* We believe we may challenge the attention of our readers to our monthly List of Books on Theology and Morals, which, if not perfectly complete, is certainly the most complete list that is published. Of this we need to adduce no other proof than the length of our list, which in one department of publications only, is nearly equal to the lists ordinarily published of all books, of every description.

The Anniversary Sermon of the Royal Humane Society, preached June 12, at St. Margaret's Westminster. By W. W. Dakin, L.L.B. F.A.S. 1s. 6d.

The Power of God: a Sermon preached at Lymington, at a Meeting of associated Ministers and Churches of Hampshire, Sept. 28, 1808. By John Hunt, of Titchfield. 1s.

Youth addressed. The Substance of a Sermon, preached at Fulham Church, Sept. 25, 1808, in reference to certain recent Occurrences among the Youth of the Parish and Vicinity. By the Rev. John Owen, M.A. Rector of Pagelsham, Curate of Fulham. 8vo. 1s. 6d.

A Sermon, preached before the Ancient and Honorable Society of Free and Accepted Masons of England, in the Parish Church of St. Mary, Islington, on Monday, June 27, 1808. By Edward Barry, M.D. Rector of St. Mary's, Wallingford, Bucks; and grand Chaplain to the Fraternity. 2s.

Christ the Life and Death the Gain of True Believers. A Discourse, occasioned by the much lamented Death of Mrs. Martha Hawkes, of Piccadilly; delivered at Orange Street Chapel, Leicester Fields, Nov. 13, 1808. By John Townshend.

Evangelical Advice and Encouragement: a Farewell Discourse, addressed to the Congregation in Ebenezer Chapel, Truro, Oct. 2, 1808. By Benjamin Coxhead. 1s.

4. *Biography.*

A Series of Letters, by the late Rev. John Newton, Rector of St. Mary-Woolnoth, to J. Campbell, of Kingsland; with Conversational Remarks, which together form a connected history of Mr. Newton for the last 18 years. 12mo. 3s. 6d.

A Monument of Parental Affection to a dear and only Son. 12mo. 3s. 6d.

Memoirs of the late Rev. W. Heudebourck, of Taunton, written by himself, with a Funeral Sermon, by his Grandson, W. Heudebourck. 1s.

5. *Poetry.*

The Star of Bethlehem, a New Ode on the Nativity. The Poetry from the Remains of the late H. K. White. Set to Music by C. W. Banister. 1s.

Poetic Amusement, consisting of a Sample of Sonnets, Epistolary Poems, Moral Tales and Miscellaneous Pieces. By the Rev. T. Beck. 4s. 6d.

6. *Controversy.*

The Church Catechism explained, by way of Question and Answer, and confirmed by Scripture Proofs. Recommended by the Rev. Henry Foster, A.M. 6d.

A candid Appeal to Dissenters in general, on the Disputes of some of the Trustees of the Independent Chapel, Edmonton, *against* (with) the Rev. John Fowler and the Church and Congregation. 1s.

A Vindication of "Strictures on the Origin of Moral Evil," containing a Re-examination of Dr. Williams's Hypothesis, as reported in the Rev. T. Hill's "Animadversions on the Strictures," with a Reply to those Animadversions. By William Parry. 8vo. 3s.

The Necessity and Usefulness of preaching the Doctrine of Predestination. Extracts from Zanchius and other Divines, with Remarks. By W. Paull. 6d.

Sketches of Truth, Moral and Religious, with a Reference to the Alliance of Church and State. 3 vols. 12mo.

A Vindication of the Dissenters in Litchfield. 4d.

Discursory Considerations on the Hypothesis of Dr. Macknight and others, that St. Luke's Gospel was the first written. By a Country Clergyman. 8vo. 4s. 6d. *sewed.*

A Letter addressed to the Bishop of Peterborough, in answer to an Appeal made to the Society for defending the Civil Rights of Dissenters, relative to the important Question of Church Burial by the Established Clergy. 2s.

7. *Miscellaneous.*

A Statement of Facts, relative to the conduct of the *Reverend* John Clayton, Senior; the *Reverend* John Clayton, Junior; and the *Reverend* William Clayton: the Proceedings on the Trial of an Action brought by Benjamin Flower, against the Reverend John Clayton, Junior, for Defamation: with Remarks Published by the Plaintiff. 8vo. 4s. 6d.

A View of the Origin, Progress and Diversity of Heathen Worship, antecedently to the Christian Revelation. 8vo. 4s. *sewed.*

The Youth's Preceptor; or, Or Moral Conductor from the Academy to Manhood. By David Morrice. 8vo. 6s.

The Christian Code, or a regular Digest of Christ's Dispensation. By an old Graduate of Cambridge. 4to. 1l. 1s.

Address to the Public, upon the Dangerous Tendency of the London Female Penitentiary; with Hints on the best means of lessening the Sum of Prostitution. By W. Hale. 1s.

Important Considerations respectfully addressed to a distinguished Female Invalid; and published with a View to the Benefit of other Patients, at the Bristol Hot Wells. 1s.

The Poor Man's Morning Portion: containing short Reflections on a Text of Scripture for every Day in the Year. By R. Hawker, D. D. 12mo. 3s.

Spiritual Gleanings; or, Essays, with Scriptural Mottoes. 8s.

Progressive Lessons and Religious Instructions, in 22 sheets, for the use of Sunday and other Schools. By the Rev. W. Roby, of Manchester. 7s. 6d. per set.

The Lessons of the Church of England, taken from the Old Testament, as appointed to be read in the Morning Service throughout the Year. With short Notes. 8vo. 4s.

The New Whole Duty of Prayers; containing fifty-six Family Prayers, suitable for Morning and Evening, for every Day in the Week, &c. 12mo. 4s. 6d.

Letters from the late W. Warburton, D. D. Bishop of Gloucester, to the late R. Hurd, D. D. Bishop of Worcester, from the year 1749 to 1776, left for publication by the late Bishop Hurd, with the Title of Letters from a late eminent Prelate to one of his Friends. 2 Portraits. 4to. 1l. 7s.——8vo. 12s.

Sunday Papers: addressed to Youth; on the Importance of Practical Religion. 12mo. 3s. sewed.

Sunday Reflections. By the Author of Thoughts on Affliction. 8vo. 9s.

8. *New Editions.*

Memoirs of the Rev. Dr. Joseph Priestley, to the year 1795. Written by Himself; with a continuation to the time of his Decease. By his Son Joseph Priestley. Reprinted from the American Edition, by the several Unitarian Societies in England. 12mo. 2s. 6d.

The Hon. Robert Boyle's Occasional Reflections: with a Preface, &c. By J. Weyland, Jun. Esq. Portrait of Mr. Boyle. 12mo. 6s.

A Commentary upon the Old and New Testaments, with the Apocrypha. From Genesis to Canticles, by Simon Patrick, D. D. Bishop of Ely; the Prophets, by W. Lowth, B. D. Prebendary of Winchester: the Apocrypha, by R. Arnald, B. D. Rector of Thurcaston, Leicestershire; the New Testament, by D. Whitby, D.D. Chanter of Salisbury Cathedral. 7 vols. 4to. Portraits of Patrick and Whitby. 8l. 8s.

Harmer's Observations on Scripture; newly arranged and enlarged. By Adam Clarke, L. L. D. 4 vols. 8vo. 2l. 8s.

Shuckford and Prideaux's Connexion of Sacred and Profane History. Improved edition; by Adam Clarke, L. L. D. Maps and Plates. 8 vols. 8vo. 3l. 2s.

Discourses on Various Subjects. By Jeremy Taylor, D. D. Chaplain in ordinary to King Charles the First, and Bishop of Down and Connor. 3 vols. 8vo. 1l. 7s.

Divine Conduct; or the Mystery of Providence opened. By the Rev. John Flavel, Minister of the Gospel, at Dartmouth, Devon. Portrait. 8vo. 8s. 12mo. 4s.

The Works, Moral and Religious of Sir Matthew Hale, Knt. Lord Chief Justice of the Court of King's Bench; the whole now first collected and revised; to which are prefixed his Life and Death, by Bishop Burnet, and an Appendix to the Life including the additional Notes of R. Baxter. By the Rev. T. Thirlwall, M. A. 2 vols. 8vo. 18s.

NOTICES.

It has long been a subject of regret that the WORKS of the learned, the judicious, the pious and the candid Dr. LARDNER have become scarce and inaccessible to the public, almost in the same degree that they have attracted the admiration of scholars, and the curiosity of general readers. The edition of 1788, superintended by Mr. Baxter Cole, has been for some time out of print. With great pleasure, therefore, we announce to our readers, that a new edition of Lardner's Works, is in considerable forwardness. For the accommodation of purchasers, the publisher has resolved to issue the Works in monthly Parts. The first Part will make its appearance on Wednesday the first of March, and the others in succession on the first day of every month, or earlier, at the option of subscribers. It is calculated that the whole Works will be comprised in about Thirty two Parts, and that this will be the cheapest edition of the Works of Lardner ever published. We are happy to find that the publisher pledges himself to execute this desirable undertaking in a neat and respectable manner.

We have the pleasure of informing the public that a CHEAP TRACT SOCIETY on a plan suggested by ourselves, (Vol. iii. 625.) and recommended by Dr. Carpenter, (p. 19. of this No.) is about to be instituted. As soon as the names, given in for subscriptions, seem to justify the measure, a meeting will be called for the purpose of discussing a plan. The outlines of the plan are as follows:—A small annual subscription to constitute a member.—The Tracts to be not controversial strictly speaking, or at least not upon the whole, but to inculcate practical religion and devotion upon rational principles, and to enforce and illustrate the several virtues.—The price of the Tracts to be from *one farthing* to *three-pence* or *four-pence*.———The Tracts to be *sold* as much as may be, and to be circulated on an extensive scale.———Names of persons wishing to countenance the CHEAP TRACT SOCIETY, are requested to send their names or communications (for the present) to the Editor at the Printer's, or to the Rev. Robert Aspland, Hackney.

CORRESPONDENCE.

We beg leave to remind our Subscribers, that the SUPPLEMENT to vol. iii. of the M. Repos. was published on the Sixteenth instant. As the Supplementary number contains the *Title Page* and *Indexes*, it is essential to the completeness and perfectness of the volume. This notice is the more necessary as booksellers, especially in the country, may not be aware of the publication of the Supplement. The reader will take notice that the numbering of the Monthly Repository runs on without regard to the Supplementary number, from December 1808, (No. xxxvi.) to January 1809, (No. xxxvii.)

In answer to inquiries after communications, we beg leave to reply, that when a paper is stated to be *under consideration*, and is not afterwards published, it is judged unsuitable to the M. R. and is put aside: to assign reasons for the rejection of articles might sometimes be indelicate and prove offensive.

Monolatres has withdrawn his answer to *Chariclo*, being persuaded that *Chariclo* requires no answer.

Want of room constrains us to defer the acknowledgment of the various contributions received the last month.

In our next will be published *Memoirs of the Rev. Hubert Stogdon*, by the Rev. Dr. Toulmin; Mr. Dillwyn's further *Remarks on the Civilization of the Indians*; *Review of the Improved Version*, &c. &c.

MR. KENTISH'S CORRECTION OF AN ERRATUM, IN HIS PAPER ON MR. EDWARDS'S DEATH.

Mr. Kentish is deeply concerned that his INADVERTENCE has occasioned a great inaccuracy of statement in the last sentence of his communication, of January 4, respecting Mr. Edwards's death; and while, on this account, he solicits candour and forgiveness from his readers, and especially from Mr. Mortimer, he requests permission to make the necessary correction.

For the sentence "My readers, &c." substitute as follows:

"At the same time, it ought to be known that Mr. E. was an excellent swimmer, and bathing his favourite recreation!"